

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 1st March 1913.

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PART I OF WEEKLY REPORT.

LIST OF VERNACULAR NEWSPAPERS.

(Corrected up to the 16th November 1912.)

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	2	3	4	5	6
	BENGALI.				
1	"Bangaratna" ...	Krishnagar ...	Weekly ...	Kanal Lal Das Hindu, Karmokar; age 28 year ...	1,500
2	"Bangavasi" ...	Calcutta ...	Do. ...	Bihari Lal Sarkar Kayastha, age 55 years; Hari Mohan Mukherji, Brahmin, age 43 years; Satyendra Kumar Basu.	15,000
3	"Bankura Darpan" ...	Bankura ...	Do. ...	Rama Nath Mukherji, v.L.M.S., Brahmin, age 51 years; Viswanath Mukharji, B.L., Brahmin, age 40 years.	400
4	"Barisal Hitaishi" ...	Barisal ...	Do. ...	Durga Mohan Sen, Baidya, age 35 years ...	600
5	"Banga Janani" ...	Rangpur (Bhotmari) ...	Do. ...	Sasi Mohan Adhikari, Baidya, age 37 years ...	.....
6	"Basumatii" ...	Calcutta ...	Do. ...	Sureschandra Samajpati; Hari Pada Adhikari, age 41 years; Mani Lal Banerji, age 36 years.	18,00 to 20,000
7	"Birbhum Hitaishi" ...	Bolepur (Birbhum) ...	Do. ...	Dibakar Banerji; Hindu, Brahmin; age 43 years ...	300
8	"Birbhum Varta" ...	Suri (Do.) ...	Do. ...	Debendra Nath Chakravarti, Brahmin, age 38 years ...	300
9	"Birbhum Vasi" ...	Rampurhat (Do.) ...	Do. ...	Nil Ratan Mukherji, B.A., Brahmin, age 44 years ...	250
10	"Biswadut" ...	Howrah ...	Do. ...	Nagendra Nath Pal Chaudhuri; Hindu, Kayastha; age 6 years.	1,500
11	"Burdwan Sanjivani" ...	Burdwan ...	Do. ...	Probodhananda Sarkar, B.L., Kayastha, age 31 years ...	500
12	"Chabbis Pargana Vartavaha." ...	Bhowanipore ...	Do. ...	Hem Chandra Nag, Kayastha, age 39 years ...	500 to 700
13	"Charumihir" ...	Mymensingh ...	Do. ...	Baikuntha Nath Sen, B.L., Kayastha, age 43 years ...	1,100
14	"Chinsura Varata-vaha." ...	Chinsura ...	Do. ...	Dinanath Mukherji, Brahmin, age 46 years ...	30
15	"Dainik Chandrika" ...	Calcutta ...	Daily, except on Thursdays.	Hari Das Dutt and Khetra Nath Sen ...	4,000
16	"Dacca Gazette" ...	Dacca ...	Weekly ...	Satya Bhushan Dutt Roy, Baidya, age 46 years ...	80
17	"Dacca Prakas" ...	Do. ...	Do. ...	Mukhunda Behari Chakravarti, Brahmin, age 43 years ...	80
18	"Dhruva Tara" ...	Mymensingh ...	Do. ...	.....	.....
19	"Education Gazette" ...	Chinsura ...	Do. ...	Pandit Nibaran Chandra Bhattacharjee Brahmin, age 56 years.	1,500
20	"Faridpur Hitaishini" ...	Faridpur ...	Fortnightly ...	Raj Mohan Masumdar, Baidya, age about 73 years ...	.....
21	"Gaud Dut" ...	Malda ...	Weekly ...	Krishna Chandra Agarwalla ...	.....
22	"Hindu Ranjika" ...	Rajahahi ...	Do. ...	Kasinuddin Sarkar, Mahammadan, Printer, age 41 years ...	155
23	"Hindusthan" ...	Calcutta ...	Do. ...	Hari Das Dutt ...	1,000
24	"Hitavadi" ...	Do. ...	Do. ...	Anukul Chandra Mukherji and Sakharan Ganesh Doushkar	20,000 to 25,000
25	"Hitavarta" ...	Chittagong ...	Do. ...	.....	.....
26	"Islam Rabi" ...	Mymensingh ...	Do. ...	Maulvi Nasimuddin Ahmad, Musalman, age about 35 years	700
27	"Jagaran" ...	Bagerhat ...	Do. ...	.....	About 300
28	"Jasohar" ...	Jessore ...	Do. ...	Ananda Mohan Chaudhuri; Hindu, Kayastha ...	500
29	"Jyoti" ...	Chittagong ...	Do. ...	Kali Sankar Chakravarti, Brahmin, age 47 years ...	1,000 to 2,000
30	"Kalyan" ...	Magura ...	Do. ...	Bisweswar Mukherji, Brahmin, age 48 years ...	500

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	2	3	4	5	
	BENGALI—conold.				
31	"Kasipore Nibasi" ...	Sarisaal ...	Weekly ...	Pratap Chandra Mukherji; Brahmin; age 63 years ...	500
32	"Khulnavasi" ...	Khulna ...	Do. ...	Gopal Chandra Mukherji; Hindu, Brahmin, age 51 years	350
33	"Malda Samachar"	Malda ...	Do. ...	Kali Prassanna Chakravarti, Brahmin, age 42 years ...	440
34	"Manbhum" ...	Purulia ...	Do. ...	Bagala Charan Ghosh; Hindu, Kayastha; age 41 years ...	About 500
35	"Midnapore Hitaishi"	Midnapore ...	Do. ...	Manmatha Nath Nag, Kayastha, age 35 years ...	500
36	"Medini Bandhab"	Ditto ...	Do. ...	Deb Das Karan; Hindu, Sadgop; age 44 years ...	400
37	"Moslem Hitaishi" ...	Calcutta ...	Do. ...	Shaik Abdur Rahim and Mozummul Haque ...	4,000 to 5,000
38	"Muhammadi" ...	Ditto ...	Do. ...	Muhammad Akram Khan, Musalman, age 37 years, and Maulvi Akbar Khan.	2,000
39	"Murshidabad Hitaishi."	Saidabad ...	Do. ...	Banwari Lal Goswami; Hindu, Brahmin; age 46 years ...	300
40	"Nayak" ...	Calcutta ...	Daily ...	Birendra Chandra Ghosh and Panchkari Banerjee ...	1,500 to 3,000
41	"Navavanga" ...	Chandpur ...	Weekly ...	Harendra Kisore Ray, Kayastha, age 25 years ...	500
42	"Noakhali Sammilani"	Noakhali ...	Do. ...	Sasi Bhushan Das, Kayastha ...	300
43	"Nihar" ...	Contai ...	Do. ...	Madhu Sudan Jana, Brahmo, age 43 years ...	200
44	"Pallivarta" ...	Bongong ...	Do. ...	Charu Chandra Ray; Hindu, Kayastha; age 38 years ...	500
45	"Pallivasi" ...	Kalna ...	Do. ...	Sasi Bhushan Banerji, age 47 years ...	300
46	"Pabna Hitaishi"	Pabna ...	Do. ...	Basanta Kumar Vidyavinode, Bhattacharyya, Brahmin, age 36 years.	500
47	"Praja Bandhu" ...	Tippera ...	Fortnightly ...	Munshi Muhammad Ali Mear, Musalman, age 53 years ...	200
48	"Prasun" ...	Katwa ...	Weekly ...	Purna Chandra Chatterji, Brahmin age 47 years, and Banku Behary Ghose, Goala, age 41 years.	618
49	"Pratikar" ...	Berhampur ...	Do. ...	Kamakshya Prasad Ganguly, Brahmin, age 64 years ...	548
50	"Purulia Darpan" ...	Purulia ...	Do. ...	Amulya Ratan Chatterji, Brahmin, age 41 years ...	About 700
51	"Rajsakti" ...	D ...	Do. ...	Bagala Charan Ghosh, Kayastha, age 41 years ...	110
52	"Ratnakar" ...	Asansol ...	Do. ...	Satya Kinkar Banerji, Brahmin, age 26 years ...	500
53	"Rangpur Durpan"	Rangpur (Bhotmari)	Do. ...	Braja Nath Basak; Hindu, Tanti; age 52 years ...	300
54	"Rangpur Dikprakas"	Ditto ditto ...	Do. ...	Hara Sarker Meitra, Brahmin, age 66 year ...	300
55	"Samay" ...	Calcutta ...	Do. ...	Jnanendra Nath Das, M.A., B.L., Brahmo, age 58 years ...	500 to 800
56	"Sanjaya" ...	Faridpur ...	Do. ...	Rama Nath Ghosh, Kayastha, age about 38 years ...	500
57	"Sanjivani" ...	Calcutta ...	Do. ...	Lalit Mohan Das, late Professor, City College; Sibnath Sastri, M.A.; Ramananda Chatterji, M.A., Editor, "Modern Review," etc.; K. K. Mitter.	11,000
58	"Samsodhini" ...	Chittagong ...	Do. ...	Kashi Chandra Das Gupta, Brahmo, age 60 years ...	400
59	"Suhrid" ...	Perojpur ...	Fortnightly ...	Ram Chandra Pal, Kayastha ...	300
60	"Subarnabanik" ...	Calcutta ...	Weekl ...	...	...
61	"Sri Sri Vishnu Priya-Ananda Basar Patrika."	Ditto ...	Do. ...	Rasik Mohan Chakravarti, Brahmin, age 39 years, and Mrinal Kanti Ghosh.	2,500
62	"Siksha Samachar"	Dacca ...	Do. ...	Abinas Chandra Gupta, M.A., B.L., Baidya, age 36 year ...	...
63	"Suraj" ...	Pabna ...	Do. ...	...	...
64	"The Calcutta Advertiser"	Calcutta ...	Do. ...	...	...
65	"Tripura Guide" ...	Comilla ...	Do. ...	...	...

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	2	3	4	5	6
	BENGALI—consolid.				
66	"Tripura Hitaisi"	Tippera ...	Weekly ...	Kamariya Kumar Singha, Brahmo, age 23 years ...	700
67	"Vartabaha"	Ranaghat ...	Do. ...	Girija Nath Mukherji, Hindu, Brahmin, age 41 years ...	500 to 600
68	"Viswavarta"	Dao ...	Do. ...	Abinash Chandra Gupta, M.A., B.L., Hindu, Baidya, age 26 years.	1,000

Additions to, and alterations in, the list of Vernacular Newspapers as it stood on the 16th November 1912.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Bharat Chitra"	Calcutta	Weekly	.....	.....
2	"Hablul Matin"	Calcutta	Daily	.....	.....

I.—FOREIGN POLITICS.

The *Hitavadi* [Calcutta] of the 21st February seriously doubts the Aga Khan's recent forecast of a strong Turkey as a strictly Asiatic Power. Germany has already created interests in Asia Minor, and Russia, too, has interests there which are obvious. So it is not likely that Turkey as an Asiatic Power will be really free. The chances are that England and Russia will enter into a compromise on matters commercial with Germany, and try to acquire political control over Turkey, as they have already done in Persia.

HITAVADI,
Feb. 21st, 1913.

2. A correspondent of the *Noakhali Sammilani* [Noakhali] of the 17th February writes :—

NOAKHALI,
SANKILANI,
Feb. 17th, 1913.

The Balkan War. The new Turkish Ministry under Marshal Shefket Pasha will not only defend Turkish honour, but will probably reconquer the Balkan territories already lost. In that case the European Powers, specially Russia and Austria, will try to coerce Turkey from doing so. England probably will not openly side against Turkey. In the case of such coercion the Sultan probably will summon Moslems all over the world to his help, and the situation will be one which one shudders to contemplate.

II.—HOME ADMINISTRATION.

(a)—Police.

3. The *Bangavasi* [Calcutta] of the 22nd February writes :—

BANGAVASI,
Feb. 22nd, 1913.

"An appeal for enquiry." A trustworthy gentleman of our acquaintance was eye-witness of an incident which he has described to us. We give below in brief this affair, of which we have heard :—

On the evening of Monday last, three *Adhyapak* Brahmin Pandits were conversing with each other standing on the footpath of the street in front of the office room situated in the outside portion of the Burtolla thana premises. The subject of their conversation was whether it was right to accept gifts from an England-returned gentleman. Two of these three *Adhyapaks* were carrying at the time two brass pots, given away as gifts at a *sradh* in the house of an England-returned gentleman of Shampukur, while the third had refused invitation to the same *sradh* because his would-be host was an England-returned man. While the pandits were absorbed in the discussion, an angry figure suddenly emerged from the thana office room. This worthy, from his appearance, seemed to be a police officer and a European. He came out with a fiery countenance and immediately began calling out "*sala*" and other obscene epithets in Hindi, and gave a hard push to the three Pandits. The utterly unlooked for and sudden blow cured the Pandits of their tendency to discussion, and they tumbled over each other. Before they quite knew what it was, they received another tremendous push, and now they saw a European in police uniform, furious with anger, was pushing them roughly along into the thana office room, saying the while, "Come on *sala log* to the thana." These tremendous blows, the sight of the European police officer and the rough way in which he was driving them into the thana, led the three Pandits to set up a regular howl of terror. They were all three old men, Pandits of the old type. They were not dressed as civilized Babus but as uncivilized Pandits—i.e., they had no coats or shirts on but had sacred tufts of hair on the head, slippers on their feet, and carried brass pots etc. It was only natural that Brahmin Pandits of this kind should howl in terror at such a menacing attitude in a police officer. Before the Pandits could ask what the matter was, the police officer had pushed them roughly into the thana room. They were in dire terror and entered the room tumbling over each other. One of them, while entering the room, loudly wailed out—"Alas! What danger is it to which I am now exposed."

Our informant was looking on astounded at this incident from some distance. When the Pandits had been forced into the thana office room, he

remained standing there watching for a time. Ere long, however, he saw the Pandits come out of the thana office room and make straight for home as fast as they could. So he had no opportunity of ascertaining what happened to them inside the thana office room.

We know our informant to be truthful, reliable and respectable. That is why we publish this story, believing that Government wants to know such stories of oppression. We appeal to Sir F. Halliday to undertake an impartial inquiry into this incident, and see whether it is true or not. Let him ascertain whether or not, as a matter of fact, three old Brahmin Pandits were unjustifiably harassed and humiliated by a police officer, whose duty it is to keep the peace, on the public streets, in the presence of many people, in the heart of the city of Calcutta, the glory of British rule! These *Adhyapakas* are a most inoffensive class who shrink from seeking redresses for such oppression, for fear of further oppression and expense. But the British Government cannot certainly wish, for that reason, that oppression on them should go unpunished. Newspapers discharge a great and unselfish duty in appealing for redress in cases of oppression on the weak, who, though oppressed by the strong, dare not seek redress for fear of further oppression. Many newspapers fall into trouble in seeking to discharge this great duty, but it is obligatory on them none the less. So we are now bringing the incident to Sir F. Halliday's notice. He is himself an Englishman with a hereditary hatred of oppression by the strong on the weak, and moreover he has over him Lord Carmichael, an ideal Englishman and Lord Hardinge, another ideal Englishman. It is because of this unique combination that, on coming to know of this oppression by a subordinate officer, we appeal to Sir Frederick for an impartial inquiry. One thing we shall say, let him not judge of the seriousness of the affair by the incident itself, let him take into consideration the seriousness of the surrounding circumstances, the people concerned, the time etc. Brahmin Pandits are adored by Hindus, and yet in a public thoroughfare of this great city they were rudely abused and roughly treated by a police officer who should keep the peace and not break it. Thus only you will realize the seriousness of the case. Not otherwise, simply by reckoning the violence or otherwise of the push. It is because we hold the case to be serious, and believe that unless these petty cases are taken note of things will grow worse still, that we publish and bring this affair to the notice of Government. If our account is correct, let the offender be promptly punished, or else let the real facts be communicated to the public. We write all this, because it is Brahmin Pandits who have been harassed by a public officer. As Hindus we stand in great awe of Brahmins. And we dread the silent sighs of Brahmins who, though harassed, decline to seek redress.

NAYAK,
Feb. 22nd, 1913.

TRIPURA HITAIISHI,
Feb. 19th, 1913.

HITAVADI,
Feb. 21st, 1913.

SANJIVANI,
Feb. 20th, 1913.

4. The *Nayak* [Calcutta] of the 22nd February refers to the incident described in the paragraph above and asks for an inquiry into the incident, if it is true.

"An appeal for enquiry."

5. The *Tripura Hitaiishi* [Comilla] of the 12th February writes that in Eastern Bengal dacoities and murders have come to be every day occurrences almost. Government

should not leave the people helpless in the face of such attacks. The time is come when the police must change their traditional ways of procedure and adopt something new. They must enlist the co-operation of the people. Government should encourage the formation of volunteer cadet corps in each village, as proposed by the last Chittagong Provincial Conference. Each such corps should be allowed to possess five or six fire-arms with which to resist dacoits.

6. The *Hitavadi* [Calcutta] of the 21st February publishes a letter complaining that Gokulpur village in Basirhat has been suffering from an outbreak of lawlessness for

Unrest in Basirhat.

the past two months. There were disputes between the Moslem landlords, which led to litigation and later to rioting. *Gundas* are abroad and active. This is interfering seriously with business. The police are indifferent.

7. A correspondent of the *Sanjivani* [Calcutta] of the 20th February complains of recrudescence of theft at Deoghur in the Sontal Parganas, and of indifference on the part of the local police in the matter. The writer

Recrudescence of theft at Deoghur.

gives three instances of daring thefts and attempts at theft at Deoghar and Baidyanath, in which the police did not take prompt action. Since the appointment of a Deputy Superintendent of Police at the place, the situation has grown worse instead of improving. If this state of things continues, people going for a change will fight shy of the place.

8. The *Pabna-Bogra Hitaishi* [Pabna] of the 12th February says that so long Hindus and Musalmans in the locality of Bhangura and other villages in the Pabna district lived together as perfect friends. But for some

Hindu-Musalman ill-feeling in the Pabna district.

time Maulvis from other places have been preaching to them the necessity of striving for their advancement independently of Hindus, with the result that low-class Musalmans are exhibiting anti-Hindu feelings and even threatening the Musalman headmen, who are refusing to join hands with the local Anjuman. The Anjuman has been advising the Musalmans not to serve under Hindu masters, and even not to take the harvested crop from the field to the Hindu owner's house. Hindu landowners, on their side, have been saying that unless Musalman cultivators carry crops to their houses as before, they will not in future engage Musalmans to cultivate their fields. In this manner a bitter feeling is growing between the local Hindus and Musalmans, the result of which cannot but be extremely serious, unless checked in proper time. The locality has a predominating low-class and illiterate Musalman population, so that the risk to public peace is extremely great. The attention of the Musalman leaders in the country and of the Government is drawn to the situation.

PABNA-BOGRA
HITAISHI,
Feb. 12th, 1913.

9. A correspondent of the *Sanjivani* [Calcutta] of the 20th February says that, in order to keep the roads at Deoghur clean for the ensuing visit of Sir Charles Bayley to the place, the local authorities have prohibited all cart and carriage traffic in them from four or five days before. This is causing great inconvenience to tradesmen and specially to female pilgrims.

An 'inconvenient arrangement relating to Sir Charles Bayley's visit to Deoghur.

SANJIVANI,
Feb. 20th, 1913.

(b)—Working of the Courts.

10. The *Nayak* [Calcutta] of the 2nd February reproduces the following from the *Surama* newspaper of Assam—

"Redress wanted."

NAYAK,
Feb. 2nd, 1913.

REDRESS WANTED.

A shahab of the Chandighat tea-garden was assaulted by a Bengali Babu and, after trial, the latter was sentenced to a year's imprisonment and a fine of Rs. 200. We shall discuss whether there is anything in this incident for the tea-planters, the ruling community and the people of the country to profit by and ponder on.

The tea-garden shahab is an employer. People in bad circumstances come to work on the tea-plantations for a bare livelihood—so the shahab may be said to be a giver of food to them. Why then should we in these days hear repeatedly of conflicts between these employers and givers of bread and the men they employ, of all ranks from the coolie to the Babu?

The people of India are peace-loving, grateful and afraid of wrong-doing. Unless on strong provocation, they can never take up their stand against a master who gives them food and shelter. So long we have been hearing many stories of ill-treatment by tea-planters of Indian coolies and officers employed by them. But recently there has been a succession of cases in which the opposite tendency has been manifest. No one ever conceived, even in a dream, that an Indian coolie or Babu on a tea-plantation should dare bandy words with his shahab employer, and even raise hands against him. And yet such impossible things have become possible.

Has a spirit of unrighteousness and wrong-doing suddenly spread among the people of this country, so as to expel utterly all sense of gratitude and righteousness from their hearts, so that they do not feel the slightest hesitation in showing disrespect to a master who gives them food and shelter, or to a superior man of position? It is utterly inconceivable.

People come to this extremity of India, this unhealthy, hilly region—simply for the sake of a livelihood. Most of them are illiterate, they know nothing of politics. They are content, if only they get their monthly wages and good treatment from their employer,—more than this they neither want nor expect. Even this little they do not, however, get in all cases. In many cases, if oppression is committed on them, they think that no redress is to be looked for. If a superior European officer is guilty of any ill-treatment, rarely does the shahab employer give him any redress. History will bear witness as to what Indian coolie or officer obtained from the courts of Justice any adequate redress against a shahab tea-planter. Government will be able to know everything if it institute a commission of inquiry into the wants and complaints of tea-garden employees. Redress can then be available in many respects and causes of discontent removed. We think it the bounden duty of Government to direct such an inquiry.

The people of India are partial to British rule, which is famous all the world over for the pure justice it deals out. But, unhappily, people have not much faith in trials as between Indians and Europeans.

Where a shahab happens to be the defendant, his acquittal or only nominal punishment seems to be a certainty. This will be proved by an examination of the number of Europeans accused of offences in this country and results of trials in their cases. On the other hand, when one looks at the harshness of the sentences awarded to Indians in cases where Europeans are complainants, people cannot but form an unpleasant impression of such trials. Before people could quite forget the heavy punishment awarded to the coolie accused of Kathal and Dhuarband, report of the heavy punishment of the Bengali accused in the Chandighat case reached their ears. We have already published accounts of the Chandighat case. In the course of his judgment, the trying officer has thus described this case:—

"On the morning of the occurrence, complainant went to the muster parade of the coolies and found the accused there, and found fault with him for certain work on the previous day and considering that the accused had lied to him, used the words "you bugger, you didn't go there." The accused thereupon said to the complainant "Don't abuse me in the presence of the coolies." The complainant then said 'Chupraho' and the accused replied, 'Tum Chupraho.' The complainant then raised his fist to the front of accused's face and said if he speak like this he (the complainant) would strike him. (In cross examination the complainant says this was an empty threat.)

After this, the accused struck complainant with a cane five or six times. As regards the nature of the assault committed, the Magistrate says:—

"He (complainant) remained some hours in a chair before he was able to walk."

Then as regards the cane—it was held to be a dangerous weapon. The medical officer, too, in the course of his evidence called it a "dangerous weapon" though it appears that he never saw it. The Magistrate at any rate held it to be a "dangerous weapon."

Now to come to the Magistrate's decision. Holding the cane to be a dangerous weapon, he did not think there was any necessity for paying any regard to the provocation the accused had or the abuse hurled at him. To quote his own language:—

"I think it is very doubtful if the word complained of used by the superior in the presence of a number of persons who could not understand it, could be looked on as a great provocation, but I do not consider it necessary to decide this point as I have found that the weapon was dangerous."

The logic and the decision here are really amazing. A man is abused in unmeasured terms and if the meaning of that abuse is not understood, it is the view of the Magistrate that it is not natural he should feel provoked thereby. It could be taken as a "great provocation" if only the people present there had understood its significance. The Magistrate holds that since the weapon used was dangerous there was no need of deciding as to whether the accused had any provocation or not. And yet in many cases it is seen that men are acquitted after inflicting wounds with dangerous weapons, even committing murders, under dire provocation. No one can say that to do a guilty act does not constitute guilt, but if the act seems to be natural as the

result of provocation, then in certain conditions, the accused is either let off, or leniently punished. That depends on the discretion of the trying Magistrate. In the present instance, the Magistrate did not decide the point on which the severity or lightness of the offence depended. So we cannot understand the propriety of his saying—

“I do not consider it necessary to decide this point (whether he acted under great provocation) as I have found that the weapon was dangerous.”

Then again, the Magistrate saw no reason in favour of the right of private defence being brought forward in this case. Says he:—

“Further, the right of private defence does not come into question. It is in evidence the complainant raised his fist, but this could not be provocation, though it might or might not raise the right of private defence”

This is an amazing argument which we cannot follow. If we are stupid, let those who are more intelligent understand it.

The following extract from the judgment will clearly reveal the state of mind of the Magistrate at the time he tried this case:—

“There is one matter which I should deal. There is a regrettable mistake committed by the court in recording the examination of the accused. In answer to the question ‘why’ (did you beat the shaheb the answer should clearly have been recorded as ‘The shaheb beat me.’”

We cannot but praise the straightforwardness of the Magistrate here. It is a proof of his nobility of mind that he has candidly admitted himself in the wrong. But all occasion for doubts would have been dispelled if all that was written in the original papers of the case had been made public. Any way, as the result of the evidence and arguments adduced above, the Magistrate has awarded to the accused in this case rigorous imprisonment for a year and a fine of Rs. 200 or in default rigorous imprisonment for an additional three months.

We can confidently state that judgments like this defeat their purpose of deterring people from committing similar offences. A sentence should bring a man into disrepute and disgrace with his people, if it is to fulfil its purpose. But a man awarded a heavy sentence for a light offence, instead of being dispised by society is likely to win its sympathy.

It is a great pity that the people of this country generally believe that, though the law is uniform, it is not uniformly applied to Europeans and Indians. It is not the fault of the rulers or of their laws; it is the outcome of the ignorance, on the part of the officials, of the facts regarding the people of this country. No Judicial officer acquainted with the circumstances of the country can hold a cane stick to be a dangerous weapon. People cannot honestly believe that no foreign Judge or Magistrate is ever swayed by a love of his own people. Until this matter is redressed, one of the main causes of popular discontent will not be removed. Can any impartial Indian or European honestly lay his hand on his heart and say that in this Chandighat case, the sentence could have been the same if the complainant had been the accused and *vice versa*?

We do not say that the accused was innocent. Only reflections of various kinds are suggested to the minds of people if they see, without special reason, a sentence heavier or higher than that usually awarded, is passed in a certain case.

The British Government is known and respected all the world over for its pure administration of justice. Government ought to be very careful to see that any particular case does not create any discontent in the public mind regarding the administration of justice. We trust Sir Archdale Earle will try to remove the prevailing popular idea regarding this tea-garden case. We do not know if there will be any appeal in this case, but we hold that there should be one.

(d)—Education.

11 The *Birbhumvasi* [Rampurhat] of the 20th February is exceedingly glad to hear that Government is going to assist the *Bangiya Sahitya Parisad*, with a grant of Rs. 1,200 a year for the publication of books.

Government praised.

BIRBHUMVASI,
Feb. 20th, 1918.

JASOHAR,
Feb. 15th, 1913.

12. The *Jasohar* [Jessore] of the 15th February says that, unless Government takes steps to give technical education to Indians on a large scale, along with general education in the country, the situation in the country will become serious within a short time. Government may say that if it gives technical education it will have also to advance capital to people who have received this education to start business. Against this it may be said that rich people in India at present invest money in Government paper, simply because they do not find men in the country capable of utilizing it more profitably in business. So, if trained business experts are prepared by Government in technical institutions, they will not be in want of employment.

VIJWA VANTA,
Feb. 21st, 1913.

13. The *Viswavarta* [Dacca] of the 21st February, in referring to the recent appointment of a Sanskrit Education Committee in Bengal, writes :—

Sanskrit studies in Bengal.
The students in *Chatuspallis*, should be given some education in English. This is necessary from a worldly standpoint, and will open the doors of Western knowledge to Pandits. There should be a central body at Calcutta to which all Bengal *Chatuspallis* should be affiliated, as English schools are affiliated to the University. And there is no sound argument in favour of two such bodies at Calcutta and Dacca respectively to control the *Chatuspallis* in Western and Eastern Bengal. The Saraswat Samaj at Dacca and similar bodies elsewhere may continue to flourish. But bodies like these should never be entrusted with the control of Sanskrit education in the Presidency. The Saraswat Samaj in particular is manned by worthless men and its scandals have been often exposed.

Let the grant-in-aid to *Chatuspallis* with any large number of students be increased. And let there be a research scholarship for Sanskrit studies like the Prem Chand Roy Chand scholarship. Let there be plenty of stipends and scholarships provided to encourage Sanskrit students and let some posts and professions (like Judge-Panditships of old and Muktearships) be thrown open to them. Only with worldly prospects available will any large number of students take up Sanskrit studies.

BASUMATI,
Feb. 22nd, 1913.

14. The *Basumati* [Calcutta] of the 22nd February says that if it is the object of the Sanskrit Education Committee to consider means of giving religious education instead of merely linguistic education, it should be strengthened by the addition to its body of such men of authority on Hindu religious questions as Mahamahopadhyaya Jadavewar Tarkaratna, Pandit Panchanan Tarkaratna, Pandit Jaychandra Siddhantabhusan and Pandit Bamanandan Vidyasagara.

HITAVADI,
Feb. 21st, 1913.

15. The *Hitavadi* [Calcutta] of the 21st February, while glad that Government is interesting itself in the question of improving Sanskrit education in Bengal, warns Government against introducing into these *tois* European methods of teaching and examination, which will make these institutions replicas of the ordinary schools and colleges which are turning out luxury-loving youths, who are a curse to the country.

BIRBHUMBAI,
Feb. 20th, 1913.

16. The *Birbhumbai* [Rampurhat] of the 20th February writes :—
Students in *tois* now-a-days are just like students in English schools in that they are utterly without any religion and religious observances. No good can be expected of them. Nor is there any hope that English-educated boys will take to the study of Sanskrit *sastras*. Let the Committee, recently appointed under Sir A. T. Mukherji, proceed in full recognition of these truths. Else, all will be a dismal failure.

TRIPURA HITAIKHI,
Feb. 12th, 1913.

17. The *Tripura Hitaiikhi* [Comilla] of the 12th February cannot find, on the new Female Education Committee, for Bengal, any expert who can advise on education for Hindus. The existing system of female education in the country does not commend itself to many people. No good will be done by imparting here education which will turn out women of the suffragette type.

CHINSURA
VARTAVANA,
Feb. 23rd, 1913.

18. The *Chinsura Vartavaha* [Chinsura] of the 23rd February writes that the appointment of a Committee by Government to promote female education in Bengal is

regarded with suspicion by orthodox Hindus. Let care be taken to bring up Hindu girls in the orthodox Hindu way.

19. The *Barisal Hitaishi* [Barisal] of the 17th February writes in English:—

BARISAL HITASHI,
Feb. 17th, 1913.

The Dacca University.

We propose to finish the series, after an examination of the Administrative and Teaching arrangements made in the University:—

ADMINISTRATION.

The Committee have recommended that the government of the University shall vest in a Chancellor, Vice-Chancellor, Convocation and Council. The Convocation will be a large legislative and deliberative body of about 140 members, including 15 seats allotted to the Muhammadan community, and 25 memberships thrown open to the General electorate. Of the members nominated by the Chancellor, only 15 must needs be non-officials. The constitution, therefore, always provides a huge official majority, in a way even unknown in India after the passing of the Indian Universities Act of 1904. The Convocation will thus be a pure official hierarchy, entirely dominated by bureaucratic influences, and the farce of the elective element introduced in the proposal is provokingly disappointing. It is certainly true that the administration of a residential University must, to a certain extent, be entrusted to its professors, but it is conveniently forgotten that, in the proposed scheme, the affiliated colleges are going to be mere incorporated Government institutions. This makes it all the more desirable and necessary that an effective enlightened public element ought to be introduced in the constitution, to ensure the adequate consideration of the needs and views of the community at large.

All this is surely bad enough, but the constitution of the Council is a greater surprise. We have been seriously told that the Convocation should not have power to revise orders of the Council dealing with the executive government of the University, and the recommendations of the Committee provide that out of 22 members, who are to compose the Council, only six persons, (not necessarily non-officials), are to be elected by the Convocation, which, it has been already pointed out, would be overwhelmingly official. There is the further condition that two of these six members must be Muhammadans. It is thus perfectly clear that the proposed University Convocation and Council are being converted into mere departments of the State, within the narrow and exclusive grooves of mere educationists and Government servants. These proposals are reactionary to a degree, and the entire scheme must be revised to allow the general public to have their due share in the executive body of the University. In the University systems of India, the Syndicate is always elected by the Senate, and no good reasons have been assigned for this startling innovation in the new scheme.

An interesting educational scheme is being inaugurated by the Government under bright and cheering auspices. There are stirrings of new life in all directions, and we earnestly beseech the Government not to jeopardise this pioneer educational enterprise by refusing public support and sympathy.

We are also against the creation of the proposed electorate for Muhammadan graduates, as also the statutory nomination of ten Muhammadan graduates from among the residents of Bengal and Assam. We have remarked before, and beg respectfully to repeat our observations once again, that the voice of sect, class and creed ought to be hushed in an undenominational University, and here at least in any event the people ought to be able to breathe the free, fragrant and fresh air of an exalted ennobling atmosphere. The Chancellor will possess very ample power of nominations under the scheme, and he will doubtless feel it his duty to select suitable members of any community not adequately represented on the Convocation, commensurate with its importance and educational progress. The constitution, as framed, already affords these excellent safeguards, and we strongly feel that the situation ought not to be complicated by these communal lines of demarcations. India is a mosaic of races and civilizations, and the logical conclusion of this policy of separatism will be an error of the first magnitude.

STAFF.

The arrangement proposed by the Committee is in harmony with the system prevailing at the classical Universities of Oxford and Cambridge, where the greater part of the teaching is done by the Professors who, though employed directly by the University, also belong to one or other of the colleges. Public approval will also greet their proposal of including some men on its teaching staff of the very highest quality and calibre, Professors who will be able to inspire confidence, and instil life, energy and high character in all branches of teaching. We cordially endorse the suggestion of the Committee that Professors (whether European or Indian) found worthy of selection by reasons of their attainments should be so chosen. In the mode of recruitment, however, the Committee have exactly followed the existing system, and the concomitant mischief of having distinct European and Native pens in the same Department, has been committed. We very much wished that the foundation of a new University of the modern type would be regarded as a peculiarly fitting occasion for starting with a clean slate in respect of these appointments. Competent European observers have recognized this invidious distinction, and Dr. Ghose has amply quoted Sir Valentine Chirol's apposite observations in the matter. An irreducible minimum of Europeans in the public services has been insisted upon to maintain the British character of the administrative *Corps d'élite*; but in the realm of education, a purely intellectual test has always been considered adequate and sufficient.

CHARU MIHIR,
Feb. 18th, 1903.

20. The *Charu Mihir* [Mymensingh] of the 18th February says:—

The Dacca University scheme.

Rupees 50,000 is too small a sum for founding a library for a residential University.

Official control over the University should be less than what has been proposed. At least half of the Convocation should be elected by graduates. The idea of giving special representation to Musalmans should be abandoned, for, while it will give satisfaction to one community, it will greatly dissatisfy another.

The want of any proposal to establish an agricultural institution in connection with the University is highly disappointing—Eastern Bengal is an agricultural country and sadly in need of agricultural institutions.

The proposal to establish a Medical College and an Engineering College in connection with the University is a very happy one, and we shall be glad to see the Medical College as well-equipped as the Calcutta Medical College. As for the Engineering College, a new college should be established at Dacca instead of transferring the Sibpur College.

We request the Government to abandon the idea of establishing a college for well-to-do classes.

VISVA VARTA,
Feb. 7th, 1913.

21. The *Visva Varta* [Dacca] of the 7th February takes strong exception to the fact that, while special arrangements have

Ibid.

been made for giving Islamic education to Musalman students under the Dacca University, no such arrangements have been made for giving Sanskrit education to Hindu students there. As for female education under the Dacca University, the idea of making the system a completely foreign one is not a happy one.

RANGPUR DARPAN,
Feb. 17th, 1913.

22. We, writes the *Rangpur Darpan* [Rangpur] of the 17th February, are opposed to the Dacca University scheme for the following reasons:—

Ibid.

(1) Education in the proposed University will be devoid of religious instruction.

(2) The Calcutta University stands in need of improvement. We are, therefore, unable to make out why Government should spend a lot of money in establishing a new University.

(3) We consider the proposed residential system as destructive of caste and, consequently, injurious to the Hindu faith.

(4) Education of sons of well-to-do classes in a separate college will make them proud and haughty and unfit to mix with common people in after-life.

The arrangement to give religious education to Musalman students is a very happy one. But unfortunately no such arrangement has been made for Hindu students.

23. The *Dacca Gazette* [Dacca] of the 10th February writes in English—

DACCA GAZETTE,
Feb. 10th, 1912.

The Dacca University scheme.

We heartily welcome the Committee's proposal for the establishment of a college for women. Let us see whether the curriculum prescribed for female students will prepare them for the due discharge of the duties in life. As the Indian ladies are not to take any active part in the government of their country, the knowledge of historical facts will be of no practical value to them. So, the subject may be left out from the curriculum of the college for women without any injurious effect. Likewise, the knowledge of Mathematics will not be of any practical use to ordinary lady students of the female college. Those that may follow the occupation of teacher of Mathematics in high schools may find their knowledge of mathematics obtained in the college somewhat useful, but their number will be extremely limited. They may be required to attend the lectures in other colleges. But the knowledge of Philosophy is essential for the ladies "to know themselves and to do their duties in life" which is the chief aim of the Committee. Besides, knowledge of Psychology will eminently qualify the mothers as trainers of tender minds. If History and Mathematics are to be retained in the curriculum, let the University professors be employed to lecture on those subjects on payment of a monthly allowance of Rs. 100 each, as is fixed in the case of science professors who will lecture on science subjects. Then there will be monthly savings of Rs. 100, as each of the Historical and Mathematical professors is to begin on Rs. 150 a month. With these savings as an allowance, a professor may be made to lecture on Philosophy and Logic. But we are for the exclusion of History and Mathematics, requiring the students that wish to take up those subjects to avail themselves of inter-collegiate studies. Whilst we are on the subject of female education we cannot leave it without making some remarks on the removal of the Eden High School for females to one of the out-of-the-way parts of the town. Many tender young girls read in this school. Even girls of 7 or 8 years go to this institution, for there are few institutions in the city for the education of young females. If the school be removed to Ramna, many such girls living with their parents in the southern, western and eastern parts of the city, will have to leave their homes at the early hours of the day and come back home just before dusk. Such prolonged absence from home, without any intermediate light refreshment, will seriously tell upon their health. Many parents in that contingency will be obliged to withdraw their wards from the school if they be already there, and parents that have girls of school-going age will think twice before they send their girls to an institution far far away from their homes.

24. The *Jasohar* [Jessore] of the 15th February thinks that the proposal of the Dacca University Committee to encourage the

JASOHAR,
Feb. 15th, 1912.

Ibid.

introduction into the Bengali language of new words expressive of Muhammadan thoughts and ideas will be immensely harmful to the language itself. A strong national language helps the healthy growth of nationality in a country. Whoever has heard the eloquent speeches of Bengali orators during the *swadeshi* agitation and felt what beauty, sweetness, power and fire resides in the present Bengali language, will be opposed to its being adulterated and weakened by the incorporation of alien words.

25. The *Bangavasi* [Calcutta] of the 22nd February writes:—

BANGAVASI,
Feb. 22nd, 1912.

Ibid.

The proposal of the Dacca University Committee to Musalmanise the Bengali language, so to speak, has filled us with alarm. There is no reason why Musalman ideas should not find expression in pure Bengali. At present, Musalman B.A. students of the Dacca College, are known to write pure and correct Bengali better than many Hindus can write. So, where is the necessity of encouraging the publication of books in Musalmani-Bengali, as proposed by the Committee? If carried out, this proposal will lead to a differentiation of the language of Eastern Bengal from that of Western Bengal, and that will injure the Bengali as a people. So let the written form of Bengali remain the same.

26. The *Nayak* [Calcutta] of the 23rd February speaks of the criticism

NAYAK,
Feb. 23rd, 1912.

Ibid.

of the Dacca University Committee's Report submitted by Mr. B. Chakravarti on behalf of the Bengal Landholders' Association, as highly spirited, trenchant, straightforward, truthful and independent. Mr. Chakravarti has raised the Association

to really a position of honour. Lord Carmichael will really be astonished at the attitude taken by up by the Association on the subject of establishing a college for well-to-do classes.

SAMAY,
Feb. 21st, 1913.

27. The *Samay* [Calcutta] of the 21st February says that there is no real raja or nawab nor even the descendant of a real raja or nawab in Bengal, with the exception of the Maharajahs of Cooch Behar, Manipur and Tipperah and the Nawab of Murshidabad. The present day aristocrats in the country are creations of the British raj, and cannot justly claim any distinction appertaining to a real aristocracy. Again, if any so-called aristocratic father so desires he may, like the Maharaja of Benares, engage tutors for the education of his children at home, at whatever cost he likes. It is preposterous that he should claim his children to be educated in a public school maintained at a high cost by Government out of public funds. If there must be a college for well-to-do classes it should be established and maintained entirely at their cost.

BASUMATI,
Feb. 22nd, 1913.

28. The *Basumati* [Calcutta] of the 22nd February refers to the plea set up by the *Statesman* newspaper in favour of a college for well-to-do classes at Dacca to the effect that well-to-do people at present shrink from sending their sons to public schools lest they should fall into bad company and be spoiled, an apprehension that has, in its opinion, been proved to be too well-founded by recent events, and characterises it as a thorough perversion of truth, for while the present unrest and seditious movement is only a recent thing, sons of well-to-do people in this country have never been conspicuous for devotion to education.

MUHAMMADI,
Feb. 21st, 1913.

29. The *Muhammadi* [Calcutta] of the 21st February takes the Hindu community to task for protesting against the proposal to grant special educational privileges to Musalmans under the Dacca University. The Musalman community has never protested against all the things which Government has so long done to further the cause of Sanskrit education. As regards the proposed college for well-to-do classes, the writer thinks that it will do more harm to the well-to-do people themselves than to the general public. He, however, holds that the accumulated Landlord's Fees should not be appropriated for the establishment of the college.

NAYAK,
Feb. 26th, 1913.

30. Referring to the Government of India's resolution on its educational policy, the *Nayak* [Calcutta] of the 25th February says:—

Government's educational policy. We are not opposed to spread of education, but we are opposed to the spread of Godless education, which demoralises and denationalises young men. We should like to see education spread in the country through *ols* and Sanskrit Colleges, *muktabs* and madrasahs and the like. We also pray the Government not to spoil our children by compelling them to live in costly hostels, and thus turning them into Babus. Government will not be able to provide them with lucrative jobs afterwards, so that if they grow into Babus, they will be discontented and mischievous.

TRIPURA GUIDE,
Feb. 18th, 1913.

31. The *Tripura Guide* [Comilla] of the 18th February says:—
The present system of lower education in Bengal has proved unsuccessful (1) for want of good teachers and (2) for bad selection of text books and heaviness of the courses of study. The system is in urgent need of change.

SAMAY
Feb. 21st, 1913.

32. The *Samay* [Calcutta] of the 21st February says that like the Government of Madras, the Government Bengal should sanction an additional educational grant for laying out gardens attached to schools and thus giving practical gardening lessons to students.

MOSLEM HITAIISHI,
Feb. 21st, 1913.

33. The *Moslem Hitaiishi* [Calcutta] of the 21st February dwells on the mismanagement of the Boarding House for Moslems attached to the Baraset Government school, owing to its Superintendent being the Hindu Headmaster of the school. Being a Hindu he cannot be present at meal-time to see the inmates properly fed and he does not sleep in the premises at night, so that he cannot be sure that the students does not keep away at night for immoral

purposes. Owing to this lack of supervision, the students had lately to go without their meals two days because the servants had fled. The food supplied by the Headmaster for daily meals is utterly inadequate. So the number of inmates is falling off. Many of them gave 15 day's previous notice of their wish to quit the Boarding House, but nevertheless they were charged half an anna per diem for the days of the month following the day on which they left. Let a Musalman graduate be appointed Assistant Master in this school and be placed in charge of the Boarding House.

34. The *Moslem Hitaishi* [Calcutta] of the 21st February refers to the case of a Zenana class for *purdanashin* girls in the village of Sultanpur in the Satkhira subdivision of Khulna, run by Srimati Jennatannesa saheba, which has been repeatedly inspected between 1908 and 1912 by various Inspecting officers of the Education Department and recommended for a grant-in-aid to the Director of Public Instruction, but so far without success.

MOSLEM HITASHI,
Feb. 21st, 1913.

35. The *Muhammadi* [Calcutta] of the 21st February says:—
It is rumoured that the repeated cry of the Musalman community in Bengal, of official neglect of Musalman schools in the country has induced the Government to think of appointing a European Deputy Director of Public Instruction to look after such schools. It is no doubt a happy news for the Masalman public, if the new officer be not merely a tool in the hands of his superiors but is invested with power to act independently. Government, however, had better appoint a Musalman to the post, for a European will be unapproachable to most people.

MUHAMMADI,
Feb. 21st, 1913.

(c)—Local Self-Government and Municipal Administration.

36. Referring to a rumour that Government is prepared to spend 50 lakhs of rupees for improving the sanitation of Dacca town, the *Jyoti* [Chittagong] of the 10th February says:—

JYOTI,
Feb. 10th, 1913.

We do not envy the lot of Dacca, but we can very well expect the Government to be liberal also to other towns which urgently require improvement. The Chittagong town, for instance, will be greatly improved in health if Government spends three or four lakhs of rupees on water-supply in it.

37. It is the rule, writes the *Sanjivani* [Calcutta] of the 20th February, that every District Board should every year spend a sum not less than Rs. 5,000 on water-supply. But last year the Bankura, Howrah, Chittagong, Tipperah, Bogra, Rangpur, Pabna and Malda District Boards spent each less than this sum on it. This is unpardonable. Had not District Boards been under the control of District Magistrates, we doubt whether they would have shown this heartless disregard for the water distress of people. Government has forbidden the sinking of *cutcha* wells by District Boards on the ground that the wells are liable to be broken and spoiled. This order would have been quite reasonable, had it been possible for District Boards to sink *pucka* wells in sufficient numbers. But when that is not possible, why deprive thirsty villagers of even *cutcha* wells? Having regard to this circumstance, we request the authorities to withdraw the order.

SANJIVANI,
Feb. 20th, 1913.

Government is not satisfied with the working of the rule that, if villagers supply one-third of the cost of any scheme of water-supply by the excavation of a tank or the sinking of a well, the District Board and Government will pay the remaining two-thirds. It is said that a villager here and a villager there pays the one-third and gets a tank or a well constructed at a place convenient to himself but not to the rest of villagers. We consider that so long as a better system is not evolved this system should not be allowed to lapse, for it undoubtedly does some good to villagers.

38. The *Chinsurah Vartavaha* [Chinsurah] of the 23rd February refers to the approaching construction of water-works at Chinsurah and says that this pure water-supply will diminish certain forms of disease in the town.

CHINSURAH VARTAVAHA,
Feb. 23rd, 1913.

but it will aggravate the Malaria epidemic, unless a drainage scheme is promptly taken up by the municipality.

(g)—*Railways and Communications including Canals and Irrigation.*

TRIPURA GUIDE,
Feb. 18th, 1913.

39. The *Tripura Guide* [Comilla] of the 18th February has a paragraph in English in which it is complained as follows:—

A railway complaint.

"There are no waiting rooms at the Chandpur station. The passengers have to wait for five hours under the blue sky and on the dust of the platform before they can hope to get into the cars."

NOAKHALI SAMMILANI,
Feb. 17th, 1913.

40. The *Noakhali Sammilani* [Noakhali] of the 17th February writes that on the Noakhali line, the trains are never provided with third and inter-class carriages in sufficient

Ibid.

numbers, so that there is always severe overcrowding in the carriages actually provided. The matter demands redress from the authorities.

SAMAY,
Feb. 21st, 1913.

41. A correspondent of the *Samay* [Calcutta] of the 21st February says that it is the interest of small coal-mine owners that arrangements for supplying wagons on the basis system should be made half-yearly instead of

A complaint of small coal-mineowners.

annually. The Kalipahari small coal-owners association some time ago petitioned the East Indian Railway authorities to this effect. But it is rumoured that the Railway authorities have already made arrangements for a whole year. They did most probably consult the Indian Mining Association which is composed of big mine-owners, mostly Europeans, who are thoroughly apathetic to the interest of small mine-owners.

MURSHIDABAD
HITAISHI,
Feb. 19th, 1913.

42. The *Murshidabad Hitaishi* [Murshidabad] of the 19th February says that the Bhagirathi is silting up at such a rapid rate that it will be dry land altogether before long, unless something is done to improve its condition

The condition of the Bhagirathi.

effectively. Government realizes large sums of money as toll for its improvement and the realization will be much larger if its condition is improved.

DACCA GAZETTE,
Feb. 10th, 1913.

43. The *Dacca Gazette* [Dacca] of the 10th February publishes a letter urging the early construction of a Railway between Goalundo and Dacca. The line is sure to be exceedingly

Wanted a new Railway.

profitable, and is most necessary from the military standpoint if ever there is a war on the North-Eastern Frontier. Government is deterred only because its construction will mean ruin to the influential Europeans interested in the India General Steam Navigation and River Steam Navigation Company which, between them, now make an annual income of Rs. 50 or 60 lakhs.

HITAVADI,
Feb. 21st, 1913.

44. The *Hitavadi* [Calcutta] of the 21st February writes that though railway extension in India is necessary, irrigation should have larger claims on Government. Irriga-

Railway extension in India.

tion works yield a larger return to Government financially, and they benefit the people more than Railways. Nevertheless, for political reasons, Government thinks it necessary to conciliate the European merchants who demand Railway extension.

SAMAY,
Feb. 21st, 1913.

45. The *Samay* [Calcutta] of the 21st February notices the facts that the high rates of railway freight in India have compelled the Great Indian Peninsular Railway Company to import coal from Japan, and the Bombay people

High railway rates injuring internal trade in India.

to import potato from Europe. Unless the rates are reduced the internal trade of the country will never prosper.

(h)—*General.*

BANGAVASI,
Feb. 22nd, 1913.

46. The *Bangavasi* [Calcutta] of the 2nd February, referring to the recent murder of a *Sadhu* at Muttra, requests the Lieutenant-Governor of the United Provinces to order an

The Muttra murder case.

impartial inquiry into the affair.

47. The *Basumati* [Calcutta] of the 22nd February is confident that Sir James Meston will enquire into the incident and take adequate steps to prevent its recurrence.

BASUMATI,
Feb. 22nd, 1912.

48. In connection with the incident in which a *Sadhu* is said to have been shot by some soldiers near Brindavan, Muttra, the *Sunara Vanik* [Calcutta] of the 22nd February

SUNARA VANIK,
Feb. 22nd, 1912.

Ibid. alleges that great oppression is being committed by the police on the inhabitants of the village in which the incident took place. The stag-hunting excursions of soldiers in the locality has become a source of acute trouble to innocent villagers. The attention of the authorities is drawn to the matter.

49. The *Sanjivani* [Calcutta] of the 20th February writes as follows on the necessity of preventing destruction of animal life in Brindavan and its surroundings:—

SANJIVANI,
Feb. 20th, 1912.

The necessity of preventing killing of animals in the locality of Brindavan.

The place is held sacred by the Vaishnavas.

Even if others cannot look at the place with the same eye of reverence as Vaishnavas do, they ought at least to be impressed with its charming scenery and the freedom with which deer, peacocks, monkeys and other wild animals move about, fearless of men. In fact, the land of Vraju with its Jumna, its deer, its peacocks, its monkeys and its beautiful groves and forests, is by itself capable of awaking high religious sentiments in the minds of men without any reference to its sacred traditions. The Vaishnavas never destroy animal life, nor even treat them harshly. The deer, peacocks and monkeys are like their children, and move about freely among them. It is an edifying and ennobling sight to see these animals living among men in villages, loving each other. But unfortunately this happy state of things, this paradise of universal love is going to be destroyed. Englishmen have begun to hunt the deer in the locality. It intensely pains the Vaishnavas to see this slaughter of animals, this destruction of God's creatures so loved by them. In silence they bear the mental agony they suffer, for they think every Englishman to be the Sarkar Bahadur who must not be opposed in anything he does. But the situation is, nevertheless, creating great dissatisfaction in the locality, which is, moreover, being spread throughout the country by pilgrims who visit the sacred place.

The writer next refers to the recent shooting incident in which a *Sadhu* is alleged to have been killed by some soldiers, and asks if the idyllic beauty of the locality, the love and trust that exist between men and lower animals in the locality, is not worth preserving by everybody, be he a Christian, a Hindu or a Musalman. Should not the Government take note of the fact that the destruction of animal life in the locality is creating great dissatisfaction in the country? The regrettable Delhi outrage is believed to have prevented the Viceroy from announcing some noble grant to the Indians which His Excellency had intended to announce. Now, that his Excellency has recovered from the injuries he received on the occasion, he can earn the gratitude of all Indians and make his name immortal in the county by putting a stop to slaughter of animals in the sacred locality of Brindavan. Emperor Akbar is said to have done the same by making the place revenue-free under the name Fakirabad (the land of saints).

There is a cantonment at Muttra and the soldiers require practice in marksmanship. But it requires no great skill in marksmanship to shoot animals in this locality, for the animals here are tame, and can be killed by even women and boys. The soldiers may better be sent down to Hazaribagh where a reward of Rs. 75 has been announced for every tiger killed. The killing of these wild ferocious beasts will give good shooting practice to them, as well as free the place from the dangerous animals. The cost of sending down soldiers to the place will be covered by the rewards earned. No mere executive order will prevent shooting of animals in the locality of Brindavan. Legislation is necessary for the purpose. Sir Raja Radhakanta Dev Bahadur had induced the Government to issue an order prohibiting killing of animals within a certain area in the locality, and flag-stones still exist to mark the area. But this order does not seem to be much respected.

In conclusion, the writer requests the English notabilities who are at present in India to visit the locality in secret and enquire into the cause of dissatisfaction there. There is no hope of their getting reliable information

from the men of light and leading in the country, and the common people are too much afraid of Englishmen to trust them easily and give them true information.

ANANDA BAZAR
PATRIKA,
Feb. 20th, 1913.

50. The *Ananda Bazar Patrika* [Calcutta] of the 20th February writes that there are official notifications put up in public places in parts of the Braj country forbidding the killing of animals in the locality of Brindavan. The necessity of preventing the taking of animal life in any form. Nevertheless, the British soldiers stationed here regularly go out shooting. It would be well if Government replaced these by Sikh soldiers who are vegetarians as a rule, and also promulgated a rule originally issued by Akbar strictly forbidding the taking of animal life within a radius of 168 miles of Brindavan.

HITAVADI,
Feb. 21st, 1913.

51. The *Hitavadi* [Calcutta] of the 21st February, referring to the recent Government decision not to change the boundaries of Bengal and Behar and Orissa, writes:—

Territorial readjustments. We can only submit to this decision, but it is bound to create public dissatisfaction.

BANGAVASI,
Feb. 22nd, 1913.

52. The *Bangavasi* [Calcutta] of the 22nd February remarks:—

Ibid.

The fact that petitions were submitted praying for such changes show that the present arrangements cause inconvenience of some kind to some people.

BHARAT CHITRA,
Feb. 23rd, 1913.

53. The *Bharat Chitra* [Calcutta] of the 23rd February hopes that now that Government has finally announced its decision on the subject of including Manbhum and other places in Bengal, the party of ambitious agitators will become quiet.

Ibid.

SANJIVANI,
Feb. 20th, 1913.

54. The Bengalis want to know, writes the *Sanjivani* [Calcutta] of the 20th February, why Orissa, which is intimately connected with Bengal in language and religion, and the Sonthal Parganas, Manbhum and Dalbhum should be separated from Bengal for good, when the people of these places want to be under the Government of Bengal. It seems extremely unreasonable that places inhabited by Bengalis for generations, and speaking the Bengali language should be separated from Bengal. This separation has weakened Bengal and deeply grieved the Bengali. It is hoped that Government will soon reconsider the question.

HITVADI,
Feb. 21st, 1913.

55. Referring to Mr Asquith's announcement regarding a Royal Commission on India Office Finance, the *Hitavadi* [Calcutta] of the 21st February writes:—

A new Royal Commission.

It is admitted by everybody that the management of the Indian finances by the India Office, specially as regards the silver purchases and the investment of the cash balances—gives ample room for suspicion. It would have been well if Mr. Asquith could give the public an assurance against such handling of Indian money in the future. Of course a Royal Commission will look into the matter, but the public have no faith in Royal Commissions. They are expensive, and their protracted proceedings often lead to the shelving of questions instead of elucidating and solving them. The experience of the Welby Commission and the Aitchison Commission on the Public Services has not been satisfactory to the public.

BANGAVASI,
Feb. 22nd, 1913.

56. The *Bangavasi* [Calcutta] of the 22nd February thinks the appointment of the Royal Commission on India Office finance is merely a move on the part of some designing people to shelve indefinitely the project of coining sovereigns or 10-rupee gold pieces in India.

Ibid.

BASUMATI,
Feb. 22nd, 1913.

57. From its experience of Royal Commissions appointed in the past to enquire into Indian affairs, the *Basumati* [Calcutta] of the 22nd February thinks that the proposed Commission to enquire into the Indian Finance, under the immediate control of the Secretary of State for India, will not be productive of much good. Everything will most probably end in a fiasco, after a lot of Indian money has been spent and a lot said and written.

Ibid.

SANJAY,
Feb. 14th, 1913.

58. The *Sanjay* [Faridpur] of the 14th February, in referring to the Islington Commission, writes:—

The Islington Commission.

The King-Emperor, the British Parliament and the Government of India cherish honest intentions and wishes in this

matter. So those desires, sooner or latter, are bound to be fulfilled. The Indians too are partial to British rule. We firmly believe that it alone can secure progress for us in all directions.

59. The *Bankura Darpan* [Bankura] of the 23rd February writes that the whole of educated India will await with expectancy, changes in the method of recruitment of the Judicial and Executive services to be recommended by the Islington Commission.

BANKURA DARPAN,
Feb. 23rd, 1913.

60. The *Hitavadi* [Calcutta] of the 21st February writes that the recent speech of Lord Carmichael at Dacca deprecating the tendency on the part of Bengali youths to seek Government service, has greatly pained the public. These utterances are naturally regarded as ill-timed now that the Islington Commission is sitting. There would be nothing to complain of were these remarks made after our youths had been afforded adequate opportunities for entry into higher offices. As it is, since Queen Victoria's promises in this regard have not been fulfilled, why should we waive our claims? Even in a commercial country like England there are lots of young men eager to monopolise Government service. This is proved by actual experience. Unless the English people were a service-seeking people why should Indian posts, too, be thrown open to them, to satisfy them?

HITAVADI,
Feb. 21st, 1913.

The proceedings of the Islington Commission so far do not suggest any hope that the present monopoly of the Civil Service by Europeans will be broken down.

61. On the same subject the *Ananda Basar Pataika* [Calcutta] of the 20th February writes:—

ANANDA BASAR
PATRIKA,
Feb. 20th, 1913.

Ibid. What then are our youths to do? As for agriculture there are no facilities afforded here for higher instruction, and the condition of agriculture is not tempting. The crops of the country are monopolised by foreign traders. Industries and commerce, too, are completely controlled by Europeans. Are our youths expected to successfully compete with these Europeans? So it would be well if Lord Carmichael pointed out what other source of livelihood there is open to our youths, save service.

62. The *Jasohar* [Jessore] of the 15th February says that the proceedings before the Public Service Commission, no matter what effect they may have in deciding the principal issue about appointing Indians to the higher posts of the public service in larger numbers, have at least been sowing seeds of discontent in the country by revealing the attitude which European officials have been assuming towards the Indians and *vice versa*. Unless Government treats the Indians more liberally in the public service in consequence of the deliberations of the Commission, European officials will long remain deprived of their sympathy and co-operation.

JASOHAR,
Feb. 15th, 1913.

63. Do the European members of the Indian Civil Service, asks the *Nayak* [Calcutta] of the 19th February, apprehend any danger in the near future? Otherwise, why should they be unanimous in opposing the introduction of a system of Simultaneous Civil Service Examinations in England and India on the ground that it will swamp the service with Indians? However that may be, their attitude amounts to a clear confession of their own inferiority to Indians, with whom they do not hope to be able to compete successfully in examinations. Why not then say plainly that India being subject to England Englishmen will rule the country, while Indians can only be appointed as clerks.

NAYAK,
Feb. 19th, 1913.

64. The *Jyoti* [Chittagong] of the 20th February speaks in strong terms of the tremendous harm which is being done by bogus insurance companies in the mufassal, run by dishonest worthless people with the help of all sorts of lies and false pretences. Where is the Insurance Act and all the good that people expected from it? Mr. Gait, Commissioner of the Chittagong Division, and his subordinates have been trying their best to mitigate the evil within their jurisdiction. But they cannot do much without the help of a good law.

JYOTI
Feb. 20th, 1913.

HITAVADI,
Feb. 21st, 1913.

65. The *Hitavadi* [Calcutta] of the 21st February urges that the Post-Office should revert to the old system of selling postage stamps through vendors paid by commission.

A suggestion.

The present system is inconvenient to the public and cannot have been very cheap to Government, for there has been a raising of salaries of Post Masters in consequence of it.

MEDINIPUR HITAIISHI,
Feb. 17th, 1913.

66. The *Medinipur Hitaiishi* [Midnapore] of the 17th February publishes a complaint from Srimanta Lal Bhuiyan of Nidhupur, Sabang post office, to the effect that some

A postal complaint.

of his enemies in the village conspire with the post office people to prevent the regular delivery to him of issues of the *Hitaiishi*, to which he is a subscriber, containing sale notices in which he is interested. Let the Postal authorities attend to this complaint.

SANJIVANI,
Feb. 20th, 1913.

67. Referring to the Poradah shooting case, the *Sanjivani* [Calcutta] of the 20th February says that, while the poor wounded postal officer has been transferred to an extremely bad place, the offending Station-Master, Mr. D'Silva, still continues at Poradah and is reported to have taken earnestly to boar-hunting. The Manager of the Eastern Bengal State Railway is requested to transfer him from the place, and thus put the minds of the local people at rest.

HITAVADI,
Feb. 21st, 1913.

68. The *Hitavadi* [Calcutta] of the 21st February writes that it has been receiving many serious complaints against Mr.

The Government of India
Central Press.

Meikle, Superintendent of the Government of India Central Press, which demand enquiry by the

higher authorities. For instance, Mr. Meikle forwarded to Delhi at the public expense, along with cases, types, forms etc., his own cycle, piano and carriage. This last was despatched on the 30th November last, and packing was done at Government expense by Mr. Leighton (?), Deputy Superintendent, who, though bound to carry out his superior's orders, should have reflected that in this case, he was incurring a contingency charge about which he could not honestly certify that it "could not with due regard to the interests of the public service be avoided." Indeed, the offence of which these men are guilty is much more serious than that for which Mr. Kapadia was dismissed.

III.—LEGISLATION.

BANGAVASI,
Feb. 22nd, 1913.

69. The *Bangavasi* [Calcutta] of the 22nd February hopes that Government will favourably consider the petition in

The Extradition Bill.

regard to the Extradition Bill presented by certain subjects of Native States now resident in Bombay. These men are practically British subjects.

MOSLEM HITAIISHI,
Feb. 21st, 1913.

70. The *Moslem Hitaiishi* [Calcutta] of the 21st February is glad at the

Mr. S. N. Banerji and Maharaja
Ranajit Singh.

election of Mr. S. N. Banerji and Maharaja Ranajit Singh to the Imperial Legislative Council, of the latter specially who is not known to make

any difference between Hindus and Moslems.

HITAVADI,
Feb. 21st, 1913.

71. The *Hitavadi* [Calcutta] of the 21st February, referring to Mr. S. N.

Mr. S. N. Banerjee in the Im-
perial Legislative Council.

Banerjee's election to the Imperial Legislative Council, writes:—

When the Councils were enlarged and expanded there was a good deal of talk indulged in, of sympathy and liberality. Why then should three members of the Viceroy's Executive Council have opposed the election of Mr. Banerjee, and thereby objected to the association with Government of a man trusted by the people? It displays a narrowness of spirit among officials of which there have been other examples seen in the course of the evidence before the Islington Commission, which is not calculated to inspire respect and attachment towards themselves in the popular mind.

IV.—NATIVE STATES.

72. *Anent* Lord Carmichael's visit to Agartala, the *Tripura Guide* [Comilla] of the 18th February says that the Agartala State has been impoverished by continued litigation and so forth, about succession during the regime of the last two Maharajas. The management of the State also is far from satisfactory on account of internal dissensions and disputes among the Maharaj-Kumars. Ministers are too frequently changed. It is hoped that Lord Carmichael will do something to alter this state of things, and place the finances of the State on a sound footing.

TRIPURA GUIDE.
Feb. 18th, 1912.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

73. The *Hitavadi* [Calcutta] of the 21st February writes:—
The price of rice has risen in Bengal and, in consequence, signs of scarcity are manifesting themselves.

HITAVADI,
Feb. 21st, 1912.

VI.—MISCELLANEOUS.

74. The *Nayak* [Calcutta] of the 23rd February is sorry to hear people speak ill of the management of the Refuge in Calcutta. Who checks the accounts of the Institution? Why are not the accounts published? Is there any man who can manage the institution in Mr. Biswas' absence? Is it true that a brother of Mr. Biswas is now the manager of the institution on a monthly salary of Rs. 150? If true, who appointed him? Does anybody take care to see how the inmates of the Refuge are fed and treated? Why do cases of escape from it frequently occur? Why do inmates often complain of their hard lot? The attention of Lord Carmichael is drawn to the matter.

NAYAK,
Feb. 23rd, 1912.

75. Referring to Lord Sydenham's reference to the growth of Indian industries, the *Basumati* [Calcutta] of the 22nd February says:—

BASUMATI,
Feb. 22nd, 1912.

When mill industries first developed in England they no doubt destroyed her home industries. In India, however, home industries have been destroyed not by mill industries in the country but by foreign industries. As regards the mills in India owned by foreigners, they no doubt employ Indian labour, but they increase not Indian capital but foreign capital. Indians, on their side, have not the capital to start big industries.

76. The *Nayak* [Calcutta] of the 19th February regrets that while the Hindu marriage League has been talking big about marrying girls at ages not less than sixteen, a nephew of one of its prominent members, namely, Rai Chunilal Basu, Bahadur, is going to be married to a girl, aged not more than nine years. The writer entreats Lord Carmichael no more to trust the so-called leaders in the matter of social reform, but enforce the Age of Consent Act in right earnest, so as to prevent beastly marriages of grown up young men with child brides. Babu Bhupendra Nath Basu, who had been a staunch supporter of the Age of Consent Bill, subsequently married his ten-year-old daughter to a son of Raja Binaya Krishna Dev, and his son to a ten-year-old bride. Such are Bengali Social reformers! It, therefore, behoves the Government to save little girls from the clutches of a brutal social system with the help of the legal instrument which it possesses.

NAYAK
Feb. 19th, 1912.

NAYAK,
Feb. 21st, 1913.

77. The *Nayak* [Calcutta] of the 21st February writes:—

The "Babu" leaders and students and boys are no longer led astray by political agitation got up by the "Babus." So these Babus have now taken up social questions, in order to get hold of the student community and lead it astray again. These men know nothing of things social, and can do anything for money and yet they indulge in big talk which turn the heads of young lads. It were better if the Government helped this paper in preventing this mischief, but with or without such assistance the paper will do its duty in the matter.

BASUMATI,
Feb. 22nd, 1913.

78. The *Basumati* [Calcutta] of the 22nd February gives a short account of the Bengal Provincial Conference, and says that the old conference breathed its last when it

Political agitation in India. sat at Pabna and was divided into two parties fighting with each other. Next came a change in the field of political agitation in Bengal. The mixing-up of *swadeshi* with boycott turned the heads of a number of young men and thus appeared the bomb in the field. The state of the country became similar to that of Ireland towards the close of the eighteenth century. It was the natural pernicious effect of directing a strong sentiment in a wrong direction. The course of political agitation in the country, therefore, requires to be changed and made to conform to the new circumstances created by the new reforms introduced by the Government.

BIRBHUMVASI,
Feb. 20th, 1913.

79. The *Birbhumvasi* [Rampurhat] of the 20th February writes:—

"A boycott again."

The Hindu boycott proclaimed during the anti-partition agitation proved a dismal failure. It did nothing to keep out British goods or encourage the use of homemade things. A few mills have been started but they have only assisted English traders in winning men engaged in really *swadeshi* arts and industries. Its collapse has been in fact a most shameful one. Yet here are Moslems now again starting a similar boycott campaign. It is provoking a smile from Englishmen, who quite well realize what little capacity we have. We must first be genuinely *swadeshi* before talking of boycott. We cannot be *swadeshi* while wearing hat and coat and smoking *bilati* cigarettes.

DAINIK CHANDRIKA
Feb. 21st, 1913.

80. The *Dainik Chandrika* [Calcutta] of the 21st February says that those who are advocating boycott of European

Boycott and the Balkan War.

goods in India on the ground of the Balkan war, are blind in spite of their eyes, for they do not seem to have taken the lesson of the boycott which followed the Partition of Bengal.

JASOHAR,
Feb. 15th, 1913.

81. Referring to a statement made in the House of Commons by Sir Edward Grey, to the effect that questions in

The Balkan War and Indian Musalmans.

Parliament on the Balkan War have been helping to irritate the minds of the Muhammadans in India, the *Jasohar* [Jessore] of the 15th February says:—So far as we know it is not questions in Parliament but Mr. Asquith's Guildhall speech about the map of Eastern Europe being changed which has irritated the minds of the Indian Musalmans and made them suspicious of the good wishes of the British Government for Turkey.

ISLAM RABI,
Jan. 10th, 1913.

82. The *Islam Rabi* [Tangail] of the 10th January publishes a contributed poem in which it is said that by the grace of the King Emperor and his Viceroy in India, who are friends of Turkey, the Indian Musalmans

Ibid.

are being able to pay money for the relief of Turkish sufferers in the Balkan War. But they are eager to take part in the war as well, with the permission of their Government.

NAYAK,
Feb. 19th, 1913.

83. The *Nayak* [Calcutta] of the 19th February writes:—

The Aga Khan.

The Aga Khan is now leader of Indian Moslems, or rather of the Indian Moslem Babus, in the same way as Sir P. M. Mehta is leader of the Hindu Babus. His recent advice in the columns of the *Times of India* regarding the attitude of Indian Moslems towards the war in Turkey, is of the grandmotherly type, so to speak, such as may be accepted only by *sadhus* free from all jealousy and envy. It is advice which all Anglo-Indians will cordially commend. But the point is, is Turkey in Asia really wholly under Turkish control? Germany through her Bagdad

Railway, has interests there and Russia is a neighbour, whose attitude is not at all reassuring. So how can Turkey be safe in Asia? The European Powers are resolved to put down Islam, and it is only because they cannot agree to the share of profits for each, that something practical is not done forthwith. At the same time, Indian Moslems must not forget their obligation as subjects of Britain. So all wise men will support the Aga Khan's advice; more than this we cannot say.

84. On the same subject, the *Muhammadi* [Calcutta] of the 21st February writes as follows:—

MUHAMMADI,
Feb. 21st, 1913.

The Aga Khan.

We are unable to realize the soundness of the Hon'ble the Aga Khan's argument that England is an old friend of Turkey and that a great deal of Turkey's interest will have to be served with England's help. The manner in which Turkey has been so long treated by the British Government and British Ministers, is far from being satisfactory; specially, the treatment which she has been accorded since the outbreak of the present war is distinctly hostile to her interest, and we regret to say that it was from the mouths of British Ministers first that we heard anti-Turkish remarks. True, we used to place large hopes on England, but we have been utterly disappointed.

The Hon'ble the Agha Khan has charged the Indian Musalmans with officiousness for poking their noses into matters concerning the Turkish ministry. We, however, hold that we have every right to agitate matters concerning the Turkish ministry. Had the Agha Khan known how the Indian Moslem community is connected with Turkey, and how keenly they take Turkey's misfortunes to heart, he would never have passed the remark he has made. For Turkey we have not known joy and comfort for one year, our prayer-houses are resounding with piteous appeals to God, we are stinting the food which nourishes our children; for Turkey, we can weep incessantly and, if possible, sacrifice thousands of lives. If then the misguided Turkish ministry becomes ready to lay down Turkey's independence and the glories of Islam for ever at the feet of alien robbers, against the will of the Turkish people and the Moslem world, have we not the right to mingle our voice with that of the rest of the Musalman world to protest against it? Just as Turkey has a claim on the sympathy of Indian Musalmans in every good work she does, so we too have the right to tell her of the pain which aches the hearts of 100 millions of devout and devoted Musalmans.

In conclusion, we have been shocked by the Aga Khan's statement that it will be better for Turkey to dwindle into a merely Asiatic Power. To think of a Musalman, an educated Musalman, an universally respected Musalman leader voicing thus the most heinous design of Europeans Powers against Turkey! Why did we not die before having to hear this?

85. The *Suraj* [Pabna] of the 24th February publishes a contributed

SURAJ,
Feb. 24th, 1913.

The alleged Balkan atrocities. poem in which the perpetrators of the alleged Balkan atrocities are called tigers in the garb of Christians, and asks if Europe, nay, Britain, is so heartless as not to feel for the helpless oppressed Musalmans. The atrocities will be a monument of Europe's iniquity.

86. The *Nayak* [Calcutta] of the 22nd February, referring to the recent

NAYAK
Feb. 22nd, 1913.

The suffragettes in England. demonstrations and outrages in England in connection with the "women's" rights movement, points out how, in regard to women's rights, Indian women though *pardanashin* are much better off than English women, and how the young women concerned in these demonstration have sometimes been treated most offensively in prison, and most obscenely in public by the police and the citizens. Continuing, the paper remarks that it is all the result of the present tendency among men in Europe to deny to women the opportunity of motherhood. Without the responsibilities of motherhood there can never be a full development of a woman's life, and she is bound to display the Satanic elements of her character some of these Suffragettes are doing.

NAYAK,
Jan. 22nd, 1913.

87. The *Nayak* [Calcutta] of the 22nd February hopes that Lord Hardinge will not go home now. If he resigns, it will encourage the bomb-throwers and may possibly lead to an upsetting of the Delhi arrangements. That will mean a terrible confusion.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 1st March 1913.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 1st March 1913.

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL INTELLIGENCE BRANCH.**

[As it stood on 1st June 1912.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Basar Patrika"	Calcutta	Daily	Kali Prasanna Chatterji, age 48, Brahmin	1,500 to 4,000
2	"Bengalee" ...	Ditto	Do.	Surendra Nath Banerji and Kali Nath Roy.	6,500 to 8,500
3	"Hindoo Patriot"	Ditto	Do.	Srish Chandra Sarbadhikari, age 44, and Kailash Chandra Kanjilal, pleader, Small Cause Court, also contributes.	800 to 1,000
4*	"Indian Echo"	Ditto	Weekly	Kunja Behary Bose, age 45, Kayastha...	600
5	"Indian Empire"	Ditto	Do.	Kishori Mohan Banerji and H. Dutt	2,000
6	"Indian Mirror"	Ditto	Daily	Satyendra Nath Sen	1,000 to 1,500
7	"Indian Nation"	Ditto	Weekly	Nareish Chandra Sarbadhikari and Srish Chandra Sarbadhikari.	1,000
8	"Mussalman"	Ditto	Do.	A. Rasul and M. Rahman	1,000 to 1,500
9	"Reis and Rayyet"	Ditto	Do.	Jogesh Chandra Dutt, age 61 years	400
10	"Telegraph"	Ditto	Do.	Satyendra Kumar Bose	2,000
11	"Herald"	Dacca	Do.	Priyo Nath Sen	...
12	"East"	Do.	Bi-weekly	.....	.....
13	"World's Messenger" ...	No. 18, Kali Prasad Chakrabarty's Street.	Monthly (English).	Raghu Probir Mitra (Hindu), age 22 years.	100 copies.
14	"Current Indian Cases" (a law paper).	No. 1-1, College Square, East.	Ditto	Monindra Nath Mitter and Brothers (Kayastha), age 32 years.	Ditto.

* Has not been published for the last six months, and most probably it will not be published again.

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I.—FOREIGN POLITICS.

238. Commenting on the article which His Highness the Aga Khan contributed to a Bombay paper on the present situation in Turkey and the attitude of the Indian Mussalmans, the *Mussalman* is afraid, that it has not enhanced his reputation either as a sagacious statesman or as a true and loyal follower of Islam. If he could not see eye to eye with the Indian Mussalmans, if he thought that they were wrong in what they were doing and he alone held the right view, it would have been prudent on his part if he remained silent and did not rush into print. The article is not only inopportune, but is most ill-thought and ill-advised. In his presidential address at the Town Hall meeting held on Sunday last, Mr. Mazharul Haq quite rightly characterised the views expressed therein as anti-Mussalman. There cannot be more stronger condemnation of the views held by His Highness. The journal is perfectly sure that the article will have no effect on the community, though His Highness so long held a unique position among the Mussalmans. It has, however, one effect and it is this: Indian Mussalmans have lost all faith in him and he is no longer their leader.

MUSSALMAN.
21st Feb. 1913.

239. Referring to the *Englishman* of the 15th February, which gratuitously preached certain homilies to the Indian Muhammadans, the *Mussalman* remarks that this contemporary, dwelling at length on the unique position of His Highness the Aga Khan, counselled the Indian Mussalmans to follow his advice as embodied in his now famous letter and to refrain from giving "irresponsible advice" to the Turkish Government. The *Englishman* hoped and believed that the advice of the Aga Khan would be taken in India. The resolutions passed at the Town Hall have no doubt disillusioned this contemporary, and it must have now perceived that Indian Mussalmans are sufficiently intelligent to understand their own interests and not to be duped by irresponsible advice, from whatever quarters it may be. The *Englishman* seems to be deliberately silent about that topic after the Town Hall meeting. The Aga Khan's advice was characterised by that paper as "sound common-sense," but when the Indian Mussalmans as a body think otherwise, it may now, the journal thinks, be appropriately called "uncommon sense." In the course of the article the *Englishman* says: "The very objectionable use that has been made of the word 'boycott' by Red Crescent fanatics has led Hindu agitators to believe that they could make use of the Muhammadans to further their own political aims, and they have so far succeeded that the Moslem League, absolutely unmindful of the real interests of the community it represents, has placed self-government for India in the forefront of its aims and objects." The cat is out of the bag. The ideal of self-government for India which the Moslem League has placed in the forefront of its political aims and objects has been to the *Englishman* as a red rag to a bull. This contemporary requires to be told that the ideal has not been engineered by Hindu agitators, that the Moslem League is quite mindful of the real interests of the community, and that the aims it has formulated were not without due deliberation. The Mussalmans are no longer in need of sermons from a friend like the *Englishman*, which will do better if it lets them alone and does not come forward with advice gratis.

MUSSALMAN.
21st Feb. 1913.

240. It is now clear beyond dispute, observes the *Bengalee*, that the Allies minimised the strength of Turkey when they promised to themselves and Europe that the war would be terminated in ten days. It is now over a fortnight since hostilities were resumed in the Balkans, but apparently the end of the war is as far as ever. What is even worse, from the point of view of the Allies, they have hitherto been able to make but little headway. There has been no decisive battle so far, but Turkey seems to have done very well indeed. According to a London telegram, in view of the indecisive nature of the war operations and the intense cold and exhaustion, physical and financial, alike of Turkey and the Allies, the idea of effective mediation by the Powers is gaining ground. The fact that even the Allies and their supporters are inclined to regard the war operations as indecisive can only show that Turkey has been far more

BENGALIAN.
25th Feb. 1913.

successful in the present campaign than she was in the last. The journal only hopes that she will be able to retrieve her lost position, not indeed territorially, for that seems out of the question, but in respect of status and prestige.

BENGALUR,
28th Feb. 1913.

241. The dearth of news from the war front has now continued for days.

The war.

The *Bengalee* wonders if it is the lull before the storm, or if both parties are really staying their hand in the hope that effective mediation will presently put an end to the war. However that may be, about the last item of news of any importance received about the war was to the effect that a Bulgarian aeroplane, piloted by a Russian lieutenant, descended in the Turkish lines and was captured, and that a strong force of Bulgarians advancing from Kadikouli were repulsed after a two hours' fight. On the same day it was stated that the Turkish outlook had improved somewhat, thanks to the success of the Government in raising half a million pounds from the sale of certain properties in the neighbourhood of Constantinople. The relief has enabled the Government to pay the outstanding month's salary to all officers and its more pressing accounts with bakers and other contractors. Both these items of news, however, emanate from Turkish sources and the silence of the Allies is very significant. When one recalls the extraordinary anxiety displayed by the Allies in the last campaign to advertise every one of their successes, however humble or unimportant, it does seem that the tide of victory has turned, at any rate, that the triumphant march of the Allies has been effectively arrested.

II.—HOME ADMINISTRATION.

(a)—Police.

BENGALUR,
28th Feb. 1913.

242. The *Bengalee* reproduces the following letter addressed by Babu Indubhushan Sen Gupta, of Barrackpore, to the Officer Commanding, Barrackpore Cantonment:—

Alleged robbery by soldiers.

"SIR,—I beg to report that last night while going on my bicycle from the railway station to the Sudder Bazar I was robbed by three soldiers in front of the Barrackpore Church, at 5 minutes to nine at night. The men were sitting on the bench at the corner, and seeing me approach, they came and stood in my way. In trying to avoid them I fell off my bicycle. One of them then caught hold of me and the others rifled my pockets. After taking all the contents, viz., 1 silver chain, 2 gold brooches, 1 bunch of keys, 1 fountain pen and 5 copper pieces and 1 packet of medicine and 1 packet of cigarettes, they pushed me, and went towards the barracks. I bring this to your notice so that you may be pleased to take such steps as you think proper."

The letter speaks for itself. One or two more cases of the same kind have been also reported. It is a very serious thing that cases like this should occur at a place like Barrackpore. The paper only hopes, now that the matter has been brought to the notice of the Officer Commanding, that the needful will be done. If there is no other way of preventing a recurrence of cases of this kind, the journal is strongly of opinion that a body of military police should be employed for the purpose.

(b)—Working of the Courts.

AMRITA BAZAR
PATRIKA,
24th Feb. 1913.

243. Referring to this case, the *Amrita Bazar Patrika* writes that the Assam Administration is not in a very flourishing condition, and yet Mr. N. Gupta, a Barrister, was

The Jagatsi case.

appointed to conduct the Jagatsi case and watch the proceedings of the enquiry into the Jagatsi affair, though the local Government pleader might have done this work very well. May it be asked how much has Mr. Gupta been paid in this connection? The following information about the matter has been placed at the journal's disposal by a reliable party. Mr. Gupta appeared before the Additional District Magistrate as also in the appeal before the District Judge and for doing so visited Sylhet four times or more. Then he also

went to Jorehat to see the Chief Commissioner on the Jagatsi matter. Now he spent nearly 23 days in the Commissioner's enquiry. So it cannot be far from correct that he has got half a lakh or more in the Jagatsi matter, for the paper's correspondent says that he was informed on good authority that Mr. Gupta's fee was Rs. 500 and odd daily and it was raised to Rs. 600 and odd recently. By the way, he was also assisted by a pleader from Barisal before the Additional Magistrate and the District Judge.

244. The *Bengalee* reproduces the following telegram from the Secretary to the Mukhtear Bar Association at Berhampur:—

BENGALUR,
26th Feb. 1913.

"The practice of the mukhtears has virtually been stopped under the following orders of Mr. Hamilton, District Magistrate of Murshidabad, communicated by Babu Jatindra Mohan Sinha, Deputy Magistrate, Berhampur:—'A mukhtear can only be allowed to engage and instruct a pleader or vakil in criminal cases if the accused so desires. He cannot offer any legal argument or address the court or examine witnesses or file list of witnesses or apply for summons or process for witnesses. I cannot allow you to perform any of these functions.' The litigants are without legal help. Immediate interference is solicited."

Every one of the functions referred to in the order is performed by mukhtears in the mufassal courts, and the paper is entirely unable to understand why at Berhampur alone, of all places, the mukhtears should be deemed unfit to exercise these functions. It is true that the relations between the District Magistrate and the mukhtears have for some time been strained. But that seems to be a very insufficient reason for the issue of so drastic an order. The Secretary to the Mukhtear Bar Association says in his telegram that the litigants are without legal help. There is absolutely no doubt that Mr. Hamilton's order will increase the cost of litigation, and since litigants in the mufassal are in many cases poor, it will deprive them of all legal help. That surely cannot be the intention of Mr. Hamilton, but it will infallibly be one of the effects of his order. The journal is, therefore, decidedly of opinion that the Government and the High Court should interfere in the interests alike of the mukhtears and of the administration of justice and set things right.

245. The *Amrita Bazar Patrika* thinks it is high time the proper authorities—whoever they may be—stepped in and checked the overzeal of Magistrate Mr. Hamilton of Berhampur. In an evil moment did he take

AMRITA BAZAR
PATRIKA,
27th Feb. 1913.

Mr. Hamilton, Magistrate of Berhampur.

it into his head to run in the mukhtears of his district, by practically stopping their professional work. The journal had some time ago occasion to remark on this strange conduct of his and thought it should have no more the unpleasant necessity of exposing his somersaults. But he continues unchecked in his career of mukhtear-hunting. Now, if the administration of the country did not fall to pieces so long owing to the mukhtears being allowed everywhere to practise in the criminal courts, what is the special danger suddenly discovered by Mr. Hamilton in allowing the *statu quo* to continue? The paper thinks, moreover, it is simply *ultra vires* on the part of a District Magistrate to stop their practice by one stroke of the pen. It is for the Legislature and the High Court to curtail their professional rights, if necessary.

246. Referring to the special leave granted by the Privy Council to Mr. Arnold for appealing against the decision of the Burma Chief Court, the *Amrita Bazar Patrika* remarks that if all the political cases ending in the conviction of the Indian editors had been taken up to the Privy Council and considered by it in the same judicial spirit, many more flagrant cases of "denial of natural justice" would have been made out. However, there is no use crying over spilt milk. Now that Mr. Arnold's appeal has been admitted, the journal hopes the ultimate decision of his case on its merits will vindicate the inalienable right of editors of newspapers to publish any lawful criticism of the measures of Government or the conduct of particular Government officials. Thanks to the terrible interpretation of sedition as "want of affection" for the Executive Government, as well as the still more terrible amendment to that law which has been recently encrusted on it, the position of a journalist in British India is the most unenviable that can be imagined. Some liberal and judicious interpretation, therefore, tending to relax the ever-tightening grip of this monster, seems to be urgently called for.

AMRITA BAZAR
PATRIKA,
27th Feb. 1913.

The Arnold case.

(c)—Jails.

BENGALEE,

247. Reverting to the state of things prevalent in the penal settlement in the Andamans and to the pressure brought about for enquiry and reform, the *Bengalee* remarks that it

The Andamans.

has, indeed, not been a voice crying in the wilderness. Whatever a section of the Anglo-Indian Press may say, the Government of Lord Hardinge often show laudable responsiveness to public opinion. It appears that the Head of the Medical Department in India, Dr. Lukis, was recently sent to the Andamans to enquire and to report. And as the result of that visit, some change and a change for the better has taken place, and more is expected. That an enquiry should have been ordered by the Government of India is significant; that it will be followed by definite and humane action is an anticipation in which the public may reasonably indulge. The enquiry would be meaningless, if after having ascertained the true state of things, the Government did not act upon the report. May the journal suggest the publication of the report, or, at any rate, of such portions of it as may be published without any detriment to any interest. The paper has long held that the penal settlement in the Andamans should be abolished. A penal settlement, far away from the centres of public opinion, is apt to lapse into mediæval ways. One hears of the horrors of Siberian incarceration. The Russian Government, wise in its generation, knows perfectly well that much of what is done in Siberia would be impossible before the eyes of the civilized world. The paper urges the abolition of the penal settlement in the Andamans chiefly on the ground of humanity. But there is also another aspect of the question which is not to be overlooked. From the official point of view, the settlement is condemned as more or less ineffective as a deterrent. If this is right, then the position is this, that both from the official as well as from the popular point of view, the settlement is condemned. If so, the journal appeals to His Excellency the Viceroy to do away with it. Then there is another ground which may be urged, viz., that each local administration should be in a position to deal with its own prisoners; but the Andaman is under the control of the Government of India. In conclusion the journal should like to know something about Ullaskar Datta who is now a lunatic in the Andaman Islands. The anarchists do great mischief in all directions. They arrest the hand of clemency in dealing with political prisoners; and the horrid Delhi outrage must have had a disastrous effect in this direction. But mercy is a Divine quality; and its healing effect manifests itself in unexpected ways. The paper pleads for clemency in the case of Ullaskar Datta for the sake of his unhappy and grief-stricken parents, and it is confident that it does not plead in vain.

(d)—Education.

INDIAN MIRROR,
23rd Feb. 1913.

248. The British Indian Association, writes the *Indian Mirror*, has forwarded its weighty views to the Government of Bengal in regard to the Dacca University scheme.

The Dacca University scheme.

Like the Bengal Landholders' Association, it advocates the creation of a department of Brahmanical studies. While deprecating the idea of a separate college for the well-to-do classes, it suggests that there should be two classes of hostel accommodation with different scales of charges. The British Indian Association does not appear to share the views of the sister society as regards the European teaching element in female studies, but it thinks that domestic economy should be taught by Indian ladies of education and culture rather than by European ladies, whose ideas are different from those of Indians.

BENGALEE,
23rd Feb. 1913.

249. The Government of India, writes the *Bengalee*, have issued an important and comprehensive Resolution on the subject of education in all its departments. Very prominent attention is drawn to the subject of hygiene. The Government of India commend to the Local Governments a thorough enquiry by a small committee of experts, medical and educational, into school and college hygiene. The journal is entirely in favour of the

The Government Resolution on
education.

introduction of a practical course of hygiene into the school curriculum. The experiment was tried, but for some reason or other it was abandoned. Proper hygienic ideas assimilated early in life are bound to help the cause of sanitation. The paper has always held that education and sanitation go together. They help one another, and it is glad to notice this principle recognized in the Resolution of Government. The paper does not object to the inspection and examination of school-buildings with a view to ensure proper sanitary conditions. In England this is done, and probably the same rule prevails in other civilized countries. But care should be taken that in this country the process does not lead to the wholesale termination of schools. All reforms should proceed with a due regard to existing conditions, with which they must deal tenderly. Reform does not mean revolution; and if it creates a violent disturbance of existing conditions it must alienate public feeling which is the ally of all sober schemes of reform. In laying down certain cardinal principles the Government of India observe:—(1) The steady raising of the standard of existing institutions should not be postponed to increasing their number when the new institutions cannot be efficient without a better trained and better paid teaching staff." This clearly means that if in raising the standard, the educational area is restricted the Government will not mind it. The paper desires to record its dissent from this view. Surface and depth are both necessary. To sacrifice the extent of surface to increase the depth is a movement which public opinion will strongly condemn. The point was raised by Sir Gurudas Banarji in his note of dissent in connection with the Report of the Universities Commission, and he emphatically protested against the restriction of the educational area in the name of improved efficiency. Sir Gurudas voiced the feeling of his country then, and the attitude of public opinion remains unaltered.

250. The Associated Press of India has given a fairly exhaustive summary of the important Resolution which the Government of India have just issued at Delhi on the subject of their future educational policy.

INDIAN MIRROR,
23rd Feb. 1913.

The Government Resolution on education.

While the *Indian Mirror* waits for the full text of the document for minute examination of the subject, it can say at once, without the slightest hesitation, that the educational policy adumbrated in the Resolution gives effect to the gracious declaration of His Imperial Majesty the King-Emperor in reply to the address which was presented to him by the Calcutta University on the 6th January 1912. The words of the Sovereign will bear repetition over and over again: "It is my wish," said His Imperial Majesty, "that there may be spread over the land a network of schools and colleges, from which will go forth loyal and manly and useful citizens able to hold their own in industries and agriculture and all the vocations in life, and it is my wish, too, that the homes of my Indian subjects may be brightened and their labour sweetened by the spread of knowledge, with all that follows in its train—a higher level of thought, of comfort, and of health. It is through education that my wish will be fulfilled, and the cause of education in India will ever be very close to my heart." This great declaration may be taken as the Educational Magna Charta of India. Neither the ancient nor the modern history of the world furnishes any example of such a liberal policy of educational progress on the part of a foreign government in relation to its subject races. The Government of Lord Hardinge has taken upon itself the fulfilment of the Royal declaration in right earnest. The Resolution which it has published will satisfy the most exacting critic.

251. The *Amrita Bazar Patrika* frankly confesses that it is not an easy task to go through the Education Resolution embodying

AMRITA BAZAR
PATRIKA,
26th Feb. 1913.

Ibid.

18 closely printed pages of the *India Gazette* of 22nd February. No wonder, then, if one gets simply confused by its bewildering length as also by the perplexing multiplicity of the questions dealt within it. The Resolution expresses its readiness to assist Local Governments by large grants; not to fetter its hands by too much over-centralization or too much insistence on a superficial and dead-level uniformity without regard to varying local conditions and last, though not the least, to unloose its purse-strings much more liberally than it has done in the past. These are no doubt steps in the right direction, for, it need scarcely be questioned that the measures hitherto taken by Government were anything but commensurate with the

educational needs of the country, and that a cry has been raised by important sections of the Indian public about a more liberal policy in the matter of education. In so far, then, as the policy of the Government as foreshadowed in this Resolution indicates a genuine and adequate recognition of its responsibility in the matter of educating the ignorant millions of the country, as well as an attitude of responsiveness to the stimulus of public demand, it is to be sincerely welcomed. But even the greatest of boons may be converted into a curse, and this boon of more liberal education will be no exception to this rule if certain important considerations are overlooked. In the first place, the question naturally arises,—where is the huge sum of money, extending over several crores, to come from? If it means starvation of the more important reforms, *e.g.*, sanitation and water-supply, which are often thrust into the background on the plea of "no funds," then the journal is bound to say that this boon is bound to prove a veritable curse in disguise. Education, primary and secondary, high, higher and highest,—is no doubt good, but then the question must not be overlooked—who are to be educated? It is the starving and the malaria-stricken—who are either always on the brink of chronic food-famine or water-famine or dying by millions. So let them first have something to put into their stomach before thinking of putting knowledge into their brains; let them have a little respite from their ceaseless war with pestilence and famine—then think of converting them into scholars and savants. Let, in other words, the receptacle be in a fit condition before you pour the wine of education into it. Nor will the position be any the better if these additional grants are secured by a fresh taxation. For, what with the vanishing opium revenue and the costly schemes of territorial redistribution and Capital-hunting and Capital-constructing upon which the authorities have embarked, India is not exactly a Croesus rolling in wealth just now. Nor is the Indian Exchequer blessed with a Fortunatus's cap or an Aladdin's lamp. The financial nerves of this overloaded camel are already strained to breaking point, and any additional taxation is bound to prove the proverbial last straw. Not that the journal is against the liberal educational policy foreshadowed by the Government, or that it thinks there is no possible way of finding the necessary sinews of war. There are numerous ways, indeed, in which expenditure may be curtailed. The too lavish military expenditure, the wild-goose chase of a big and costly Imperial Capital, the over-officering of certain departments by fatly paid Civilians—to name only a few,—may well be taken into consideration in solving the problem of cutting the coat according to the cloth. Indeed, the Government itself is not sure as to where the money is to come from, and qualify their large and generous promises by a big "if." It only promises that the increased grants should be made "as funds become available." If, therefore, a wise economy is exercised in the directions indicated, and the Government plies its shears of retrenchment on some of the over-wooly lambs pointed out by the paper, suppressing a little of its wonted tenderness towards them, it will be relieved of its financial dilemma while making its liberalised educational policy a source of real blessing to the people, which is unquestionably its intention. It is then and then only that it will be able to steer clear of the Scylla of under-education of its people on the one hand, and of the Charybdis of additional taxation or starvation of more urgent reforms on the other.

AMRITA BAZAR
PATRIKA,
24th Feb. 1913.

252. The *Amrita Bazar Patrika* remarks that Lord Sydenham, Governor of Bombay, in his capacity as Chancellor of the Bombay University, has delivered a Convocation speech which has fallen upon the public as a bomb-shell. The common impression hitherto was that the Convocation speech of the Chancellor was a sober, dignified oration, replete with wisdom and philosophy, graceful in form, genial in tone, and containing words of sound advice to the alumni of the University. His Lordship, however, in his address referred to above, has discharged his soul of some of the most unacademic twaddle which has ever been delivered from the dais of a temple of learning. It reminds one of the Curzonian days when that sacred seat was utilised as a political platform, redolent, not of the olive grove of academy, but of the hustings. Of course, Lord Sydenham did not go so far as Lord Curzon, but he sailed perilously close to him. His Lordship commenced his oration by dilating on the nobility of England's mission here, on the utterly miserable

condition of India, "distracted, wasted by internal wars, split into fragments, and incapable of self-organisation," from which she rescued her—and demonstrated, or rather thought that he demonstrated,—by a long and arduous excursion into the past and present political histories of other civilised countries, that England was not only the greatest country in world, but the fittest to be put in charge of India's destinies. It should have also occurred to His Excellency that his speech did not steer clear of all controversial matters and that those to whom it was addressed or for whom it was meant had no power to put forward their side of the controversy. For example, when he laid down the platitude that "the British people held India on a tenure of continuous amelioration"—His Lordship should have remembered he was skating on thin ice which none of his audience would dare point out to him. "Continuous amelioration" of the Indians, politically speaking, would necessarily mean a correspondingly continuous elimination of non-Indian elements from the Public Service of the country. Now, no one knows better than his Lordship that this is a position which none of his high-placed countrymen here—the implacable champions of "the irreducible minimum" of British officials—would care to accept. It also means the growing prosperity of the mass of the population. But famines and pestilences indicate not prosperity but the reverse of it. And the outgoing Governor of Bombay was expected to be the last person to talk so glibly about the "continuous amelioration" of the people when he had to deal with two or three famines in his province during his short administration of five years. Again, the vaunt about "harmonious nationhood" sounds a bit grotesque when a separatist policy of dividing the Hindus from the Muhammadans, Brahmans and Kayasthas from the lower castes, as well as the well-to-do from the middle classes is being sedulously pursued in every conceivable sphere. In fact, while the lips are chanting "unity and concord," "harmony and nationhood," the hands are busy thrusting in the wedge. In the concluding part of the speech His Lordship has sought to silence the "parrot cry" of those who protested against the officialisation of the Universities when the Universities Act of 1903 and 1904 was being passed, and congratulated the University on abolishing the compulsory study of English and History for the B.A. course and wound up with a mandate to the University "to resolutely keep clear of political methods in the conduct of their responsible deliberations." The obvious inference would be that henceforward the only study of History the students needed would be imparted annually through the Chancellor's Convocation speech, and the only licensed political speaker in the University was His Excellency the Chancellor delivering his Convocation speech.

253. The *Bengalee* writes that the Pleaders Examination, which commenced on Monday last, came to a premature close on the 25th February. The first half of the

The Pleaders Examination.

papers had already been distributed among the candidates when they received the following order issued by the Secretary to the Board of Examination:—"At 10-10 A.M. this morning copies of two Pleaders papers were handed in to the durwan in an envelope addressed to me. The meaning of this, of course, must be obvious to you. It is impossible that the examination can continue. There will be no further examination for the Pleadership this year." In the circumstances referred to in the order there was, it must be admitted, no other course left to the authorities except the course they took, namely, to stop the examination. But to postpone the examination for a whole year seems to be an utterly unjustifiable proceeding. It amounts to a punishment which the vast majority of the candidates who are absolutely innocent, have done nothing to deserve and which they may legitimately resent. Surely the responsibility for the proper conduct of the examination rests not with them, but with the authorities, and if the latter have not been able to maintain the secrecy of the examination papers, that can be no reason for punishing the candidates. The most important question in this connection, however, is as regards the future. It was time that effective steps were taken to make a repetition of these scandals absolutely impossible. The High Court suggested long ago that the conduct of the examination should be entrusted to a Committee of that Court. The journal sees no reason why that suggestion should not be accepted. The fact that

BENGALUR.
26th Feb. 1913.

the only examination in regard to which these scandals have so far been reported are examinations for the conduct of which the University is not responsible, shows that there is an inherent defect in the system under which these examinations are held.

AMRITA BAZAR
PATRIKA,
28th Feb. 1913.

254. The *Amrita Bazar Patrika* is glad that, probably as a result of the storm of indignant protest raised in several quarters in consequence of the abrupt and unfortunate decision of the Examination Board not to hold any further Pleaders Examination this year, they have assumed a more reasonable frame of mind and have intimated their decision to hold a fresh examination as early as arrangements can be made. This is as it should be. In the meantime, it is hoped all future examinations should be managed and conducted with a stricter eye to the well-known adage—"prevention is better than cure."

(e)—Local Self-Government and Municipal Administration.

AMRITA BAZAR
PATRIKA,
22nd Feb. 1913.

255. Reverting to this subject, the *Amrita Bazar Patrika* observes how Major Fry, or for the matter of that any purely medical officer under the Government, was utterly disqualified to pronounce an authoritative opinion on the cause and cure of malaria in Bengal. It goes without saying that the malaria epidemic,—in fact any permanently-settled epidemic of a similar nature—is as much a problem for the economist as for the medico. In India, perhaps, it is more so. Indeed, on Major Fry's own showing—"one of the greatest prophylactic measures against endemic malaria disease is to improve the economic conditions." In another place he says—"that a large amount of mortality is only indirectly due to malaria and depends chiefly on economic conditions, I firmly believe." All the same, he says that economically Bengal is all right! That bad economic condition of a people is one of the main causes of malaria has recently been demonstrated by such an authoritative body of scientific experts as the Italian Malaria Commission. Now, may it be asked if Major Fry is an economist by training or profession—and what opportunities he has had for studying the economic conditions of the people of India—their causes and remedies? This is a most ticklish subject that has baffled life-long economists, but Major Fry must be supposed, merely by virtue of the deputation from Government, to have been suddenly converted into an expert economist in the course of a few weeks! One single sentence will show what value can be attached to his economic knowledge or his researches into the economic condition of the people. He gives it as his matured opinion that "so far as I have gathered from personal observations and enquiries, economic conditions in Bengal are now as good as ever." This reminds one of an excellent passage in the great American writer Holme's "Autocrat at the Breakfast Table," which the journal cannot resist the temptation of quoting here:—"You can hire logic in the shape of a lawyer, to prove anything you want to prove. You can buy treatises to show that Napoleon never lived and that no battle of Bunker Hill was ever fought." Similarly, here in India it can be said:—"You can manufacture economic history from the pen of a medical expert. You can produce 'Reports' to show that Bengal was a hot-bed of malaria from the time Noah built his ark and that, economically speaking, it is a Utopia; that all that the people say as to the healthiness of their province in days gone by and all the piteous cry about the miserable economic condition of the raiyats is a myth, an illusion, a freak of *Maya*!" By the way, if the economic condition of Bengal is "as good as ever," and also if there is such a close connection between the economic condition of the people and the prevalence of the malaria epidemic, how is it that that cursed malady is so prevelant and so ruthlessly decimating the people here as to necessitate the appointment of a commission with himself at its head? No man with common-sense can reconcile these irreconcilable views; and nowhere, indeed, did an advocate more obligingly supply his own *reductio ad absurdum* than in the first report Major Fry presented to the public.

256. Referring to the proceedings of the Improvement Board to hear objections to the Russa Road Scheme, the *Amrita Bazar Patrika* remarks that they are highly important from the public point of view. So far as a common-sense view of the matter goes, almost all the objections were of a vital nature which the Board could not meet. They showed that the proposed acquisition in almost every case was either unnecessary or illegal or characterized by a wanton disregard for the rights and conveniences of the owner or owners concerned. In most of the cases the premises sought to be acquired were shown to be beyond the road-alignment. That most of the objectors had strong cases is shown by the extremely uncomfortable position to which Mr. Bompas was reduced. When, for example, the illegality of the proposed acquisition beyond the actual road line was pointed out in one case by a pleader by a reference to section 42 a) of the Improvement Trust Act, the learned President of the Trust sought to wriggle out of the situation by characterizing the legal objection as a "technical one." When a similar objection was again pressed on him later on he complacently announced the baby-like innocence of the Board of all law and their complete dependence on their retained lawyer in matters of legal decision. Even when Babu Priyanath Mallik pointed out that "under the Act, objections, including legal objections, have to be decided by the Board," and asked—"Will not the Board give any decision?"—he finally let the cat out of the bag by the characteristic reply—"No, we won't give a decision,"—in other words—*sic volo sic jubeo*. Now the Trust Board is created under a particular law and vested with the most arbitrary powers over the properties of the tax-payers, and its members are paid fat salaries out of their money. But they either won't obey or don't know even the law which constituted them! They practically say—"We can give unlegal decisions, we can give illegal decisions, but as to legal decisions,—well, that is anathema to us." Surely the matter should not be allowed to rest here. If the Board acknowledge their inability to understand and administer their own law and abdicate all legal decisions to their retained lawyer, why, then, they have no business to continue to sit as a Board merely to hurl vandalistic schemes on the devoted heads of innocent rate-payers.

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20th Feb. 1912.

(g)—Railways and Communications, including Canals and Irrigation.

257. In the Resolution of the Bengal Government on the working of the District Boards there is, remarks the *Herald*, a quite significant remark. The people of the Dacca Division have repeatedly been pressing for the construction of those very railways for which it is now admitted there is great need. The Resolution says in the Dacca Division no light railways exist, and the need for railways in this flourishing and thickly populated division is urgent. But light railways, it is recognised, will not meet the requirements. The high cost of permanent way, it is also mentioned, debars any local body taking it up. The result has been that the Dacca Division has until recently received very indifferent treatment in this respect from the authorities. If the claims of areas which have a network of railways covering them, in Bihar, the United Provinces or further up were compared, the tests which qualify an area, such as population, trade and absence of other means of communication, it cannot but be said that the Dacca Division at present stands on the same footing with any other area in India. The population, resources and trade of the Dacca Division, it need hardly be mentioned, never compare unfavourably with those of any other division. Recently, all other means of communications, at least in the northern half of the Dacca Division, have come to a stop. There is, therefore, no other alternative but to provide railways as in other fortunate areas. Several of the lines require the immediate attention of the authorities. First there is the line providing an outlet for coal in the Darrangiri Hills. Then there is the line proposed to join Aricha and Dacca, which is, however, not less important than any other project. The urgent necessity of this line can be understood by taking into consideration one fact alone. Manikganj, which this line would

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serve, is an important subdivision about 30 miles from Dacca and can only be reached by a journey of two days. Then there is the necessity of providing railway communications with Tangail. The authorities have repeatedly been approached with regard to each of these lines. The journal can but earnestly hope to see the prayers of the people granted.

(h) — General.

BENGALUR,
27th Feb. 1913.

258. It was only to be expected, remarks the *Bengalee*, that the *Times* would repeat the cry which has been raised by a section of the press in this country. In an article, of which Reuter has wired the substance, the great London paper writes that "the true functions of the Commissioners do not lie in the direction of discussions of the relative moral and mental qualities of the two races." In view of the fact that the opposition to Simultaneous Examinations—one of the most important questions before the Commission—has always been based largely on the assumption that Indians are an inferior race, the paper does not see how such discussions can be avoided, although the manner in which the question has been raised affords no adequate guarantee of a proper and useful discussion. What the *Times* and other newspapers of its way of thinking want is obvious. They deprecate public discussions of the relative merits of the two races, but they see nothing objectionable in condemning the Indian unheard. They want the thing and not talk about it. Let the present invidious and irritating distinction between Indians and Europeans continue by all means, they seem to say; but why should the matter be discussed openly? The reason they give is as hypocritical as the cause is bad. The questions that have in some cases been asked, they say, are calculated to wound the feelings of Indians. That much has been said, and quite needlessly said, by witnesses as well as certain members of the Commission, which is calculated to wound feelings is quite true, but is it only words which wound feelings? As for the educated community, they prefer open discussion of their merits and demerits to quiet condemnation, because if only the enquiry is fair and impartial they know they have nothing to fear.

III.—LEGISLATION.

BENGALUR,
26th Feb. 1913.

259. The *Bengalee* is informed by Simla telegrams that a small Bill dealing with the law of conspiracy, which has been on the anvil for some time, will probably be introduced in the Legislative Council early in March.

In the absence of details, it is useless to speculate as to the precise character of the Bill and how far it will serve any really useful purpose. But such idea of the Bill as has been sought to be conveyed through special telegrams published in the *Englishman* and the *Statesman* will doubtless fill the public mind with misgiving. The Bill, says the *Englishman's* correspondent, is believed to be largely the outcome of the recent outrages in India. The journal had hitherto been under the impression that the recent outrages did not prove the necessity for further legislation, but for effective executive, particularly police, action in the direction of tracing the culprits and securing their punishment. According to the *Statesman's* correspondent, the Bill is designed to deal with seditious conspiracies effectively. But has not the Legislature gone as far in this direction as it possibly could? What more is there to be done? The paper confesses the public in India will await the publication of the provisions of the Bill with the utmost anxiety, not because they are a whit less anxious than the Government that conspiracies should be effectively dealt with, but because they believe that the worst thing about repressive legislation is that in its practical operation it generally, if not invariably, confounds the innocent with the guilty. If the Government can devise any really sure and satisfactory method by which this unfortunate result will be avoided and at the same time conspiracies will be suppressed, the public will accord their whole-hearted support to it. In any other case it will be the duty of the public—a duty

which they will unflinchingly perform—to insist, with the aid of the constitutional means at their command, that no measure shall be put on the statute book which, while providing executive officers and the police with a doubtful weapon for dealing with conspiracies, will enable them, if they please, to interfere with movements which are perfectly legitimate and constitutional.

260. The *Amrita Bazar Patrika* understands that Babu Bhupendra Nath Basu has submitted a representation to the Government of India, questioning the legality of the

Election or tornado.

acceptance of the votes of some electors in regard to the last Supreme Council election. As a matter of fact, some of the members of the local Council, such as the Hon'ble Nawab Bahadur of Dacca, who took part in the election, were not sworn at all, and they were, therefore, not entitled to vote under the Regulations. Babu Bhupendra Nath had no desire to move in the matter, but pressure having been brought to bear on him by some of his influential friends to assert his rights, he has been reluctantly compelled to take the above step. The self-sacrifice he has so far displayed in this matter from the very beginning is rare in these days of utter selfishness. The journal wishes it could speak in the same terms about the behaviour of his competitor, Babu Surendra Nath, but, it is sorry it cannot. It is an open secret that Babu Bhupendra Nath was prepared for a defeat for the sake of Babu Surendra Nath. He had placed in the hands of a mutual friend a signed letter agreeing to withdraw his candidature in case of a tie between the two. They were also acting in concert, placing absolute confidence in each other. Babu Bhupendra Nath played with his cards on the table, but apparently not so Babu Surendra Nath, with the result that what would have been the victory of both has been converted into a senseless defeat of one of them, and some votes, which ought to have strengthened the position of the former, were needlessly appropriated by the latter and literally thrown away. Indeed, it is now an open secret how Babu Surendra Nath secured at last the two votes of the Maharaja of Natore, one of which was promised to Babu Bhupendra Nath. Why did not Babu Surendra Nath resign, knowing full well that there was not only an element of unfairness but a breach of friendship, behind the whole affair? By so doing he might have not only elevated himself in the estimation of the public, but retained his seat in the Council as well. For Babu Bhupendra Nath would have never ousted him from his position and this was known to him. While contesting a seat with Dr. Ashutosh Mukharji before the latter's appointment as a Judge of the High Court, Babu Surendra Nath Banarji wrote to a friend: "My highest ambition is to get into the Imperial Council." That ambition of his has no doubt been satisfied at last; but at what a dear price! Surely he cannot claim that regard and esteem from his devoted and life-long friend, Babu Bhupendra Nath Basu, which he commanded during the past thirty years. By the way, it should be noted here that the highest ambition of a sincere patriot should be to serve his country with disinterested devotion and not to secure a seat in the Council anyhow. The journal leaves the country to judge how far such a devotion can be expected of one who uses violated friendship as a stepping-stone for reaching that seat.

261. The *Bengalee* writes that at the last meeting of the Supreme Legislative Council the Hon'ble Mr. Gokhale moved the following resolution:—

Mr. Gokhale's resolution at the last Supreme Legislative Council.

"That this Council recommends to the Governor-General in Council that all papers, including the correspondence between the Government of India and the Secretary of State on the one hand, and between the Government of India and Provincial Governments and Administrations on the other, relating to the scheme outlined by the Under-Secretary of State for India in the House of Commons, last July, on the subject of the extension of primary education in this country be laid on the table of the Council."

In moving this resolution, Mr. Gokhale made a speech characterised by his usual eloquence and by that firm grasp of the whole subject of primary education, principles as well as details, for which he has already acquired an enviable reputation. He paid a just tribute to the Department of Education for the Resolution they had just published, and said that if he had seen this Resolution at the time of drafting his motion he would probably have worded it somewhat differently. In view of the Resolution, he said he would not press

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for the publication of the correspondence if the Government were prepared to publish their educational programme. That the Government are prepared to do something is perfectly clear. But what precisely is it? It is not enough to say that in the no very distant future they hope to be able to double the number of schools and of pupils. As has already been said, the most important question is, when and within how many years do the Government hope to accomplish this result? Mr. Gokhale rightly points out that if the period is to be 10 years, well and good; but if it is to be 20 or 30 or more, then, of course, the programme is nothing better than the present haphazard advance. Then there is the question of funds. Are the Government prepared to commit themselves to the definite proposition that come what may they will spend the necessary sums—six crores according to Mr. Gokhale's calculation—on mass education? If they are not prepared to say this, the mere expression of the hope that the number of schools and of boys will in the no distant future be double will help them and the country very little indeed! The journal is, therefore, greatly disappointed at the reply which the Hon'ble Mr. Butler gave to Mr. Gokhale's question, which amounted to a refusal either to publish the correspondence or the programme. Public opinion will condemn the attitude of the Government in this matter.

VI.—MISCELLANEOUS.

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22nd Feb. 1913.

262. The death of Lord Macnaghten, writes the *Amrita Basan Patrika*, removes from the Privy Council perhaps the most prominent figure that adorned it for many a year. Some of his decisions have become quite historic and were marked as such by a sound common-sense and a ripe knowledge of law as a most scathing condemnation of whatever he believed to be contrary to the dictates of justice, equity and good conscience. At a time when the confidence of the Indian public in that august tribunal has been rudely shaken by the unfortunate decision in the Mymensingh case, the removal from it of such a stalwart upholder of law and justice is little short of a public calamity—from the Indian point of view at least. It is now an open secret that Lord Macnaghten had no hand in the judgment on that ill-fated case, and if litigators in India still looked up to the Privy Council for justice, it was mainly in the hope that Lord Macnaghten would be one of the Judges to hear and decide their cases. It will be scarcely possible even in Great Britain to replace such a brilliant juriscounsel and upright Judge.

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25th Feb. 1913.

263. The *Bengalee* writes that according to a special cablegram published in the *Statesman* the Law Officers, to whom Mrs. Pankhurst's case was referred, have decided that no action shall be taken against Mrs. Pankhurst in regard to the speech in which she declared that she personally accepted full responsibility for the blowing up of Mr. Lloyd George's house. The terms of the telegram are somewhat vague. The question was not whether any action was to be taken against Mrs. Pankhurst in regard to her speech, but whether that speech and the declaration made in it were to be regarded as *prima facie* evidence that Mrs. Pankhurst was connected with the blowing up of Mr. Lloyd George's house. Perhaps what the telegram means is that in the absence of corroborative evidence, the Government will not base any action against Mrs. Pankhurst merely on her own declaration. The fact shows how materially the English law differs from the Indian law. In India if a speaker or writer had made a declaration like that which Mrs. Pankhurst made in her speech at Cardiff and which she has repeated since, he could have been forthwith arrested not only because his declarations would have been regarded as *prima facie* evidence proving his connection with crime, but because his speech itself would have been held as amounting to incitement to violence. And yet the Indian law is supposed to be based on the English law!

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264. The news that the distinguished Dr. J. C. Basu has offered the whole amount of his honorarium, Rs. 1,200, offered to him for University lectures to be delivered at Lahore, as a gift for promoting research work in the Punjab,

will raise him, remarks the *Amrita Basar Patrika*, even still further in the estimation of the world. It displays that supreme disregard for worldly wealth which ought to characterise the earnest seeker after knowledge, and which is the special heritage of all Indian savants. In the Hindu mythology the goddesses of knowledge and wealth are represented as co-wives, jealous of each other, so that no man can aspire to be wise and wealthy at the same time. By acknowledging the former as his mother and the latter as his step-mother, Dr. Basu has only acted up to the ideal of a votary of the goddess of knowledge. The journal trusts the rising generation of Indians will emulate Dr. Basu's oriental asceticism of spirit no less than his thirst for knowledge.

265. Apparently some people are never so happy as when they revile those in high position. Quite lately the *Amrita Basar Patrika* saw an ignoble attempt to bring

The Maharaja of Jeypur.

His Highness the Gaekwar of Baroda into disrepute on grossly exaggerated allegations about the so-called insult offered by His Highness to their Imperial Majesties during the Delhi Durbar. Dark charges of a systematically truculent and hostile attitude to the British Government and all that were hurled against him, and the Government was sedulously sought to be egged on to depose His Highness. But since that attempt failed of its object, another Ruling Chief, the Maharaja (Maharana?) of Jeypur, is now being sought to be made the target of similar silly villifications. Even assuming that the apparently garbled version is true, the gravamen of the charge against the Maharaja of Jeypur seems to be a lack of punctuality on his part, due in the first instance to the illness of the Prince,—the bridegroom,—and in the second to the latter's putting on the wedding garments, with the result that some inconvenience and possibly annoyance was caused to the European guests of the Maharaja of Balarampur, the father of the bride. This trivial incident has been magnified on a scale hyper-cyclopean by the diseased mental vision of the writer and construed into "arrogance and effrontery, if not of studied insult, to the head of the Province," who was among the European guests. Of course the suggestion is that when there were so many European guests,—for inviting and collecting whom, by the bye, the Maharaja of Jeypur was not in the least degree responsible,—the Prince should not have fallen ill or come to marry with his wedding garments. For is not the health and attire of the bridegroom—nay the marriage itself—a trifling affair when the comfort and amusement of the European guests is concerned? No doubt, it would have been far more desirable and satisfactory if everything could have been done at the appointed hour, and surely no one is more sorry for this *contretemps*—assuming it to have been correctly reported,—than the Maharaja of Jeypur himself, who has in that case very probably made amends to His Honour for the inconvenience caused to him. The paper doubts again if Sir J. Meston has himself taken such a highly exaggerated and uncharitable view of this simple incident. But, as the Bengali adage goes, the sands heated by the sun are far more scorching than the sun itself. So one finds petty and irresponsible writers rushing to the press and attempting to muddle the minds of the authorities with the stick of obloquy and calumny. The fact is, the cloven foot of the Gaekwarphobe has betrayed itself most unmistakably through these writings. Perhaps the Ruling Chiefs are now no longer the safe, unresisting sponges for the squeezing of European parasites and Raja-hunters as before. That is why the bile of the interested or the disappointed party is so easily stirred nowadays at the very sight of a Ruling Chief. It is these rabid and acrimonious writings rather than the fancied "effronteries" by Ruling Chiefs that require to be checked with a firm hand by the authorities.

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AMRITA BASAR
PATRIKA,
28th Feb. 1913.

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